

ISLE of MAN

O R,

The Legal Proceeding

I N

MAN-SHIRE

Against SINNE.

Wherein, by way of a continued Allegory, the Chief Malefactors disturbing both Church and Common wealth are Detected and Attached; with their Arraignment and Judicial Tryal according to the Laws of England.

The spiritual use thereof; with an Apology for the manner of handling, most necessary to be first read for direction in the right use of the Allegory throughout, is added in the end.

By R. B. Rector of Batcombe in Somers.

The Fifteenth Edition.

L O N D O N,

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TO THE
Right Worshipful
Sir. *THOMAS THINNE*

Knight, and to his Religiously affected Lady, the LADY

CATHERINE THINNE

All saving Graces in the blessed
way unto Eternal comforts
are unfeignedly wished.

Right Worshipful,



Ince your departure, and now return tot *Longleate*, (where the Poor feel your mercies in set-times of relief, and daily Almes, and your Tenants and common Neighbouring Inhabitants good entertainment at the general time of great House-keeping) it was my hap to tra-

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vel into and throughout the whole *Iste of man* : now it is usual with all travellers to discourse of their journeying , and to relate their Observations. And therefore let none object and say unto me that of *Persius*, *Scire tuum nihil est, nisi te scire hoc sciat alius* : For I found good in my pains taking; and *bonum* is *communicativum* & *sui diffusivum*, and so *quo communius, eo melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Nosce teipsum*. This lesson I began to take out with diligent observation. And it brought to my mind the Apostles charge, *Quisque exploret seipsum*, which I laboured of put in practice, and so sought my self in my self; For I remembred that saying long since learned, *Orbis quisque sibi, nec te quasiveris extra*. Thus my travel became very profitable to me; and the variety of sights withall procured delight, and turned my pains into pleasure.

The scope
of this book
for one to
see &
know him-
self.

In

Dedicatory.

In my travelling, I came to the County Town or chiefest Seat there, called *Soul*; where I rested for some time, because it fell out to be the Assize week for all that Island; Where I especially marked how in all things they proceeded against Malefactors according to the Laws of *England*: In this only lyeth the difference; there is never but one Judge, whereas we have ever two appointed in every Circuit, as we have now in this Western, very honourable and religious Judges, *quos honoris causa, non possum non nominare.* Sir John walter, Lord Chief Baron, and Sir John Denham, another worhty Baron of the Exchequer, lovers of Vertue and Justice.

And indeed, such ought Judges to be, as was and is this Judge in *Man*. He is a Judge of *Feithroes* choice, and *verax*, & *Dei* ^{*Exod. 18.*} *timens*, *osor turpis lucri*. He is divinely given, prudent, impartial, and very quick (upon good

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information) in dispatch of causes. He was worthily attended, as he ought ever to be, with a worthy Sheriff, with Justices of Peace, Knights and Esquires, Gentlemen of singular note, and fame in that Country. This I heard of them, and it appeared by their practice, that they all stand for the maintenance of the Laws, they see their Sovereign well served, Justice duly observed, and judgement executed accordingly.

They never side with any, for they hate faction: Pride and Envy, two restless make-bates who for notorious misdemeanour, I saw bound to the good behaviour. So as now there is a *Cesar-like* spirit, *patitur superiorem*, and a *Pompey suum parem*. They run all one course, and as true Israelites, *quasi vir unus*, for publick good. Therefore do the People live in peace, the Land prospereth, Justice flourisheth, vertue is exalted, vice suppressed,

Dedication.

sed, and the Enemies at home
and abroad made to fear.

The whole discourse of this excellent Order, and careful proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture; addicted to private Prayer, besides set-form for the whole Family, to be entertainers of the Preachers of Gods Word, giving freely of such Benefices as thy hap to be void, not being seduced by Mens offering large sums to procure Advousons afore-hand, as too many Patrons be in these days. Now the Lord God Almighty hearthen you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the World the power of saving knowledge, in the use of Gods abundant earthy blessings, so largely bestowed upon you, with which

The Epistle, &c.
earnest Prayer unto God for you,
and for a Blessing upon these my
endeavours to further the same, I
humbly take leave.

*Your Worships in all
Christian Services,*

at command

RICHARD BERNARD.

Batcombe May 21.

THE



THE AUTHORS

Earnest Requests.

First, to the Worthy Reader,
whosoever, to whom let me
but say thus much of this Dis-
course and allegorical Narration,
that in it, sunt bona, sunt quædam
mediocria, sunt mala nulla, yet if
any thing way seem distastful, let
thy mind be to take it well, as Cæ-
sars was, to interpret well the seem-
ing offensive carraige of one Accius
the Poet towards him, and thou wilt
not be displeased. Thy good mind
will prevent the taking of an offence
where none is intended to be given.
In discovery, attaching, arraigning
and condemning of Sin, I tax the
Vice, and not any Mans Person; so as
I may say with one.

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Hunc servare modum nostri
novere libelli,

Par cere personis, dicere de vitiis.

Old man.
Madam
Heart.

Thou hast here towards the end of this discourse thy Tyral and Judg-ment upon four notorious Malefa-tors. Two of them the very prime Au-thors of all the open rebellion, or se-cret conspiracies, which at any time ever were in that Island. The other two were the principle Abettors, and the chiefest Supporters of them. Their names, their natures, & their mi-schievous practices, thou mayest find at large in the narration.

There should have been at that Assizes with these, the arraignment of certain suspected Witches; but this was prevented, because the Grand Jury Gentlemen could not agree to bring in their Billa vera: for that they made question of divers points; whereof they could not be re-solved at that present.

What to
be confi-
dered be-
fore men
came in
with a
Verdict.

1. Whether the afflicted did suffer by only some violent diseases in natu-re, producing strange effects like prac-tices of Witchcraft; which for want
of

to the Reader.

of a judicious Physician they could not discern.

Against
supposed
witches for
Doctor
Cotta his
Tryal of
witches.

2. Whether the afflicted were a counterfeit, as was one Marwood, the Boy of Bilson, and one Mary Brosier? or that he or she having some natural disease, did make use thereof, and counterfeit the rest, as one Mainy did, who was troubled with the hystERICA passio.

3. Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a Witch, as it happened to Job, and others in the Evangelists? or that the afflicted hath a Devil, and is a Witch, and hath by his or her own ways brought this evil upon him or her, without the practice of any other Witch?

4. Whether they might proceed upon meer-presumptions against the suspected, or rather stay till they had more certain and grounded proofs.

5. Whether they could (none of them being read in any learned Tractates, touching the practices
of)

The Epistle

of witches) rightly examen the suspected, to find out a Witch, and so to bring him or her deservedly under the power of Authority?

*Request
to Grand
Jury-men
touching
my Book
of Witches.*

*The sum
of that
Book.*

There is now come forth by the leave of Authority, A Guide to Grand Jurymen in cases of witchcraft, my suit is, that they would be pleased to accept of my well meaning therein. In which, all these points before are fully handled, as also, That there are Witches; who are most subject to be made Witches; how they prepare themselves for the Devil: how Satan draweth them to a league, & becometh familiar with them. That there are good Witches, and the signes to know them. That there are bad Witches, and how they practise, and what it is that they can do, and how many things must concur in bewitching. What are the signs to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certain evidences against

to the Reader.

against such an one. How
thoroughly to examine a Witch;
With many other particulars set
forth in twenty eight distinct Chap-
ters, fully, and yet with great bre-
vity. The death of five brethren and
sisters lately condemned and execu-
ted for Witches, one more yet re-
maining, formerly brought before
a Judge, and now in danger to be
questioned again, hath moved me to
take this pains, not to prevent Ju-
stice, nor to hinder legal proceed-
ings; but that I may not be mista-
ken nor wronged, as I was once, and
more should have been, had not the
wisdom and goodness of so reve-
rend a Judge accepted graciously of
my upright Apology against vain Ac-
cusers.

Judge
Denham;

I made a Petition then to my
Lord the Judge, to the worthy then
M. Sheriff, and to all the Worship-
full of the Bench then present, which
I am bold to renew again more
publickly, and that now this 13 th.
time, because it pleased that reve-
rend Judge so well to like there-
of.

Sir Ro-
bert Phil-
lips.

The Epistle

of, and to second it, and is wished many to find some good effect at the length,

Request to the Judges, the Sheriff and Justices, for spiritual food to poor Prisoners.

The state of poor Prisoners is well known, and how their Souls safety is neglected; and yet our Saviour gave such a testimony to a penitent Thief, as he never gave to any mortal Man else; for, he told him that he should be that day with him in Paradise.

How blessed a work would it be to have maintenance raised for a learned, godly and grave Divine, that might attend to instruct them daily, Twelve Pence a Quarter of one Parish with another in our County, would encourage some compassionate holy Man thereunto: And what is this? Not a mite out of every Mans purse to save Souls.

The benefit of setting Prisoners on work.

If with this instruction there should be means to set them also on work, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth, their minds would be employed, their bodies be preserved in health.

to the Reader.

health, and not pine away, and be consumed with vermine. Tea, enforced labour there, would terrifie loose vagrants, and lazy wanderers, and the idle rout, from turning theeves, more than either imprisonment or death hitherto hath done. And besides such as should escape, would by this heavenly means of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Commonweal afterwards; whereas now they become twice more the children of Belial, than they were before.

Oh, let me be bold earnestly to beseech you and in all humility to crave your merciful and tender bowels of compassion towards them.

And first of you (right Honorable my Lords the Judges) who sit as Gods among Men to give judgement upon this so wretched, and so miserable a generation of Man-kind, that if they dye, they may be more ready with all patience and submission of spirit, to receive their just

Sir Iohn
Walter
Lord
chief
Baron,
Sir Iohn
Denham

The Epistle

just reward, and your doom of death upon them, or if they be acquitted and so live, they may learn afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a work, when your Lordships do know that the blessed Angels do rejoyce at the conversion of sinners?

Mr. Sym. Next of you (worthy Master Sheriff) under whose wisdom, religious affection, tender mercies, and powerful abilities, the Prison, and the Prisoners be for the time present. Shall not this worke set forward by you, be unto you an everlasting remembrance?

Then of all you (right Worshipful the worthy Justices of our Country) by whose authority these Offenders are sent unto Prison. Oh that it might not displease you, to hear me calling on you by name, who, I hope, are well-minded to such a blessed and charitable work.

To deservedly honoured Knights,
Sir

to the Reader.

of Sir George Speak. Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, and Sir Robbert George; And may I not here also name the Worthily esteemed of their Country, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, and Sir Edward Barkly? All to be graciously pleased to commiserate their lamentable case, and to help forward this work of piety and pity towards Prisoners?

O ye other Worthies of your ^{If I mi-}Country, no less generously affect- ^{take your}ed, John Powlet, Robert Hop- ^{places, I}ton, Edward Rogers, George ^{pray you}Lutterel, John May, Francis ^{pardon}Barber, Robert Cusse, Thomas ^{me.}Bretton, John Coales, William Francis, Rice Davys. Thomas Windham, John Harrington, John Harbin, William Capel, and Antony Stocker, Esquires; Let the bowels of compassion compass

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pass you about, that you may effect
this so good a deed, and be honoured
for ever, in bringing to pass so rare
charity.

The work surely would bless
you all. Alas, the Prison now is a
very Picture of Hell, and (more is
the pity) as the case now stands,
is no less than a preparative there-
to, for want of daily instruction. It
would be by a faithful Ministry,
and bodily employment of them, a
house of Correction, with instruc-
tion, and so happily the way of life.
Then might charity quicken up justi-
ce to send Offenders obstinately per-
sisting in evil, and abusing their
liberty, unto Prison, in good hope
of their reformation. The loss
of their corporal liberty, might
through Gods mercy, then gain
them spiritual freedom: Health by
labour would be preserved, and
their Souls by wholesome instruction
saved.

The Father of our Lord Jesus
Christ, perswade your well disposed
hearts to such an unbegun work a-
mong

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Among so many deeds very famous
in this renowned Nation. The Spi-
rit of the Lord God of Heaven and
Earth rest upon you to cause you to
affect this, and in time to effect the
same, by stirring up the Country
and by your own mercies in your
life times, you giving, and at your
death bequeathing something there-
unto. Even so be it, and the Lord
God Almighty be with you all herein,
Amen.

My Suit is to every Keeper of a
Prison, if they be no kin to Master
Newman, the Goaler in this Dis-
course, that yet they would take ac-
quaintance of him, and become better
known to him. That the Prisoners
may by their vertues and religious ca-
re be better disposed.

*Request to
the Kee-
pers of
Prison.*

My request to poor Prisoners is, to
redeem their time ill spent, to call to
God for mercy and pardon; and to
move them hereunto, let them in se-
rious meditation put themselves in
mind of these things.

*Request
to the poor
Prisoners.*

I. That their liberty abused,
God hath by the hand of Authority

*Medita-
tion for
them whi-
le they lye
in Goal.*

taken

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taken from them, as unworthy to live freely in a Commonwealth.

2. That as they neglected & despised spiritual means of salvation, they are now deprived thereof.

3. That as before they delighted only with wicked company, now are they shut up one with another together.

4. That their rags are ensignes to them of their ragged condition.

5. That their filth and vermine telleth them of their filthy conversation, and their many sins and corruptions. 6. That their want of food is a punishment for such of them, as have abused Gods blessings to gluttony, drunkenness, and the fruits thereof, wantonness, and filthy uncleanness.

7. That their Prison is at it were a Picture of Hell, to mind them of their end, whither they are going, if they do not amend.

8. That their expecting of the Assizes, is an instruction to look for Jesus, the Iudge of all the World.

9. That their Chains, Fetters, and bolts teach them to consider the nature of their Sins, which hold them bound

to the Reader.

bound to answer at the Bar of Gods Justice 10. That their desire of life by a Psalm of mercy, should move them to desire Eternal life, through the mercies of God in Iesus Christ, who will be gracious to every true, believing Penitent; which graces (poor Prisoners) God send you; and fear only to dye eternally.

Before I end, I have a suit to all that profess the Lam, that if in this Allegory, fetched from such terms as be better known to them, than to my self, I do mistake, they would be pleased to pass over that, and make use with me of the spiritual sense, which is the drift of my labour herein. And so at length I take leave, with my Prayer to God for the peace of Jerusalem, and for a prosperous success to all that love the Israel of God, with our Countries glory and safety, Amen.

THE



THE
ISLE
OF
MAN;

OR, THE
Legal Proceedings
in Man-shire.

Lament. 3. 40.

Let us search and try our ways.



HE Lamenting
Prophet Jeremy
in his days full
of lamentation,
and mourning,
seeing and also
partaking with others of those
miseries which befell the state of
the

The Isle of Man.

the Jews, justly procured at Gods hands for their sins, doth here give them advice what was best to be done, that in this their distress God might shew them mercy ; and that was to repent and turn unto the Lord : to the effecting whereof, he counselleth them to two things laid down in my Text. 1. To search out sin. 2. And to put it to tryal.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Reahn.

*A search
as be made
for sin.*

The first part of my Text is to *search* : We know that when one hath offended the Laws, hath committed any felony, murder, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himself, is pursued, and sought after : diligent search is made to attach him.

*Sin is the
great ma-
lefactor.*

The Malefactor here, which doth so much harm on every one

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one, every where without ceasing is *sin*. This is a notable *Thief* and *Robber*, daring to set upon any. He robbeth God of his honour, and Man of Gods favour. This *Thief* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our hearts, to help us in our journey to Heaven. This *Villain* bereaveth us of our goods, driveth away our Cattel, spoileth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body, or Soul.

This is a *murdering Thief*, where-soever he breaketh in, by day, or by night, there will he either kill, or be killed; Man and Sin cannot both live together. Most bloodily cruel he is, for he will

B

spare

*Sin doth
kill. If
he was
killed.*

The Isle of Man.

spare none. He slayeth the hoary-head, and killeth the tender mother with the new-born Babe. He regardeth no person, no sex, no age, of so murderous a disposition is he, and so inhumanely barbarous.

Sin is strong.

He is a very strong Thief, no humane power can subdue him; he taketh Man, and bindeth him:

Prov. 5. For, iniquity taketh the wicked, and holdeth him with the cords of his own sins. He will bear rule where he cometh, all must obey him.

Rom. 7. He will command the Reason, reign over the Will, and swagger over the Affections, and lead captive the whole Man, and make him serviceable to his lusts; yea, and make him spend his whole estate to maintain him in his lustful humours, whether is he in pride, or drunkenness, or gluttony, or idleness, or whoredom, or whatsoever else it is; he both must, and will have maintenance, else he will set all on fire; for wickedness burneth as Fire.

This

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5

This is an *ungrateful* and *mischievous Thief*; for let, any enter-^{*Sin doth*}tain him and favour him, he will ^{*him the*}work their overthrow. Yea, so ^{*most hurt*}vile a Villain is he, that the more ^{*that most*}any make of him, the worse is ^{*loveth it*}he to them; for, he *withholds all* ^{*Lev. 5. 23.*}good from them, he *procureth mis-* ^{*Lev. 4. 12.*}chiefs to light upon them. He keepeth out Grace from having any entertainment. He smothereth ^{*The evil*}Conscience for speaking; harden- ^{*which sin*}eth the Heart for feeling, blind- ^{*doth.*}eth the Judgement from discerning; stoppeth the Ear from hearing any good counsel; lameth the Feet from walking in Gods paths; benummeth the Hands from doing duties of Charity, and maketh the Tongue to falter in speaking of holy things. Neither yet doth he this only, but he worketh Enmity betwixt his Favourite and his best Friends, even between God and his own Conscience. And to make up the height of his mischief, the more to strengthen himself against his

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foolish and unhappy friend, he, at unawares to him, letteth in, and that into the best room (even the heart) his great and most deadly enemy the Devil.

*Mat. 6.
14-15.*

Thus Covetousness did let him into Judas's heart, and let him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab*.

1 King. 22.

Carelesness lets him in to hinder the fruit of the Word. Loss of Gods grace lets him in, and

Mat. 13.

Mat. 12.

seven worse with him, to ruine a Man utterly. Hypocritical Vain-glory, and Covetousness did let

Act. 5. 10.

him into the hearts of *Ananias* and *Saphyra*; for Vain-glory made them sell all, to make a shew to be like *Barnabas*; but Covetousness with Unbelief, advised them to withhold some of the money, lest they should happen to want; but how to do this, and keep their credit, they knew not; therefore *Hypocrisie*, *Vain-glory*, *Covetousness*, and *Unbelief* called in Satan, to hear his coun-

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fel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus we see, what an ungrateful Villain sin is to his best friends.

Lastly, This Thief is a *pestilent* Sin is very subtil. Heb. 3. 13
subtile Thief. Sin is deceitful, it

beguiled Adam, David, and Salomon; yea St. Paul, once wrapt up into the third Heaven, doth acknowledge that it *deceived him*.

And whom hath it not deceived?

He is therefore carefully to be a-

voided, and taken heed of; and

this robbing, murdering, strong,

ungrateful, mischievous, and

subtile Thief, diligently to be

sought out.

But before search can be made,

a *Watch* must be set to espy him

out, that he may be attached.

The Watch-man appointed for

this purpose, is *Godly jealousie*, who

hath ever an holy suspicion of a

Mans own ways, lest in any thing

at any time he should mis-behave

himself.

This vigilant *Watch-man* hath

with

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with him two *Assistants* ever to accompany him; the one is *Love-good*, a zealous Fellow for God and good duties; the other is *Hate-ill*, an angry and waspish Fellow, and of a fierce Countenance against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

*The Town
watched,*

*Travel-
lers.*

Posts.

The Inn.

The place where these are set watchmen, is called *Souls-Town*, a Town of great resort, a thoroughfare never without Travellers, ill motions day and night, and the Posts, which are Satans suggestions, ever and anon pass through, and many at the common Inn, the *Heart*, take up their Lodgings.

*Town
large.*

*Streets
are four.*

This Town is very spacious, and large; for besides many back-sides, by-lanes, and out-corners, these are four great Streets, *Sense street*, *Thought-street*, *Word-street*, and *Deed-street*; in some of which

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which this lewd companion, sin,
and his Copes-mates will be
found wandring.

When the Watch is set, they ^{Charge}
have a Charge given them by ^{given to}
one in Authority, which is this ^{the}
Keep thy Soul diligently, and with- ^{Watch-}
all they have a watchful Eye to ^{men.}
the Inn, and to take heed lest at ^{Deut. 4.}
any time there be an heart of infideli- ^{9.}
ty to depart from the living God; ^{Pro. 4. 23.}
commanding also the Watchmen ^{Heb. 3. 12.}
to exhort one another daily, lest their ^{13.}
hearts be hardened with the deceiful-
ness of sin.

These Watch-men have also a ^{A Watch-}
Watch-word given them, even a ^{word.}
word of preventing grace, saying
unto them, This is the way, walk in ^{He. 30.}
it, when they are turning to the right ^{21.}
band, or to the left.

To this Watch-word Godly jea-
lousie, with his associates do will-
ingly attend, keeping carefully
the Watch, so as the Thief is des-
cryed, and presently they make
Hue-and-Cry after him.

Thus Hue-and-Cry is written ^{The Hue-}
^{and-Cry.}

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Eleven
ways how
we know
sin.

by the *Bible-Clark*, and containeth
infallible marks to discover sin,
whereby it may be certainly
known, and they are these,

1. But the *Law* of the *Ten Com-*
mandments; For by it cometh the
knowledge of sin, for every failing
in that which is commanded, and
every thought word, and deed
against that which is forbidden, is
sin.

Ro. 3. 20.
2. 8.
3 Jo. 3. 4.

2, By every *Exhortation to Ver-*
tue, and every *Dehortation from Vi-*
ce, being Appendices to the Com-
mandments, shewing what we
ought to do, and what ought to be
shunned and avoided of us.

Isa. 1. 11.
28. 3. 14.
Ec. 5. 20.

3. By every *Threatning* which
is the word of Gods displeasure
for sin.

A. 5. 5.
Ec. 13. 11.
Jer. 25. 8.
La. 3. 33.

4. By *punishment inflicted*, which
is certainly Gods hand for sin; for
were he not provoked by sin, he
would not afflict us.

Jos. 7. 20.
Pl. 13. 5.
14.

5. By the *humble Confession* of
such as have acknowledged their
sins in particular.

1 Sa. 12.
19.
Mat. 27.

6. By *plain Accusations*, lay-
ing

4.
1 Tim. 1.
13.

The Isle of Man.

11

ing sins to Mens Charge, Isa 39. 1 Cor. 15
3. &c.

7. By reproofs and checks for sin, 2 Chron. 19. 2.

8. By places numbring up sins by name in sundry Scriptures, Isa. 2. 17
Rom. 1. 29, 30, 31, 32. 1 Tim. 1.
9, 10. 2 Tim. 3, &c. 1 Cor 5. 11.
Gal. 5. 19. 20, 21. Rev. 21. 8. Prov.
11. 1. Mic. 6. 11.

9. By the description of sin, shewing what it is, as in 1 Job. 3.
4. & 5. 17. Rom. 14. 23. Prov. 21.
4 & 24. 9. & 1. 21.

10. By the description of godly Men, negatively, by such things as they ought to avoid, as in Psal. 1. 1. & 15. 3, 5. & 24. 4. Ezek. 8. 60.
Isa. 33. 15. Psal. 101. 3. & 16. 4.

Lastly, by the description of wicked Men, by their bad qualities and conditions, Psal. 10. 2.
11. & 12. 24. & 37. 21.

The Hue-and-Cry thus set out, it is carried by the Spirit of Supplication, crying mightly to the Lord for grace and mercy to help in time of need, as David

Who cryeth the Hue-and-Cry.

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did, who saw sin before him, and then made the Hue-and-Cry, saying, *Have mercy upon me, O Lord.* Ps. 15. 1. *according to thy loving-kindness, according to the multitude of thy mercy do away all mine offences.*

This Hue-and-Cry must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, Men be deceived, and solid Vertues be attached instead of Vices. For this we must know, as Vices have not a few Friends (as after shall be shewed) so Vertues have many Enemies ready to inform against them, that they may be pursued after as Malefactors, that sin in the mean while may seek shelter and escape: And the Enemies are these.

*Vertues
Enemies.*

*3. Out-side
and his
descrip-
tion,*

1. One Mr. *Out-side*, in the inside a carnal Securian, a Fellow that will come to his Church, keep his Sundays, and Holydays: But yet in the Congregation while he sitteth among others, sometimes he is nodding, and some-

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sometimes fast asleep, and if he abide waking, then is his mind wandering abroad, so as he remaineth still ignorant, without any effectual power of the Word, and being out of the Church, he is presently upon his worldly business.

This Fellow cannot abide any after-meditation, or Christian Conference with others, of that which he hath heard; and if he espy any meeting together for this purpose, then he maketh information against them, and is ready to send the *Hue-and-Cry*, as against privy Schismatical conventickling, and unlawful meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

*What he
is an enemy
my to.*

2. The second is, Sir, *Wordly-wise*, a very fool to God, a self-conceited Earth-worm, whose wisdom is from below, and therefore *sensual, earthly, and devilish*, who proudly, with much disdain, condemneth, and condemneth the wisdom which is from

*2. Wicked
worldly-
wise de-
scribed.*

*Jam. 3.
15.*

*What he
is an enemy
my to.*

from above, pure and peaceable, sincere and charitable, and is ready to send the *Hue-and-Cry* after it, as after foolish and doting simplicity.

3. *Luke-warm*, his description,

3. The third is, Sir *Luke warm*; this Fellow is a temporizing time-server, *Jack* on both sides; he is all in the praise of moderation, and discretion, one very indifferent between this and that; he cannot indure fervent zeal, but would have *Hue-and-Cry* sent against it, as a fiery mad-brain'd rashness.

What he is an enemy to.

4. *Plausible Civil*, his description,

4. The fourth is, Sir *Plausible Civil*, a fashionable Fellow, framed to a commendable outward behaviour for Civility; but in matter of Religion he hath no more, but what he hath by common education, custom, and example of others. To the life of Religion he is a stranger; strict serving of God, and a more narrow search of our ways, he holds to be foolish scrupulosity; and is desirous to have the *Hue-and-Cry* sent

What he is an enemy to.

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sent out against it, as against phantastical preciseness.

5. The fifth is Master *Machiavel*, a mischievous Companion; all for policy, little for piety, and then in pretence only: He is a very *Jehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setting of the Kingdom to him, and his: But in state Idolatry, a very *Jeroboam*, to keep the Kingdom from being re-united to *Judah*. He cannot suffer gainful abuses to be reformed; but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he have the *Hue and-Cry* made against their endeavours, as against some Puritanical trick.

5. Machiavel, his description.

What he is an enemy to.

6. The sixth is one *Libertine*: This licentious Fellow hath a Chiverel Conscience, caring for nothing but how to pass on along his life in pleasurable contentments, Religion by him is held to be but a devised Policy

6. Libertine, his description.

to

What he is an enemy to, to keep Men in awe of a Deity; and therefore when he seeth Religion to be made conscience of, he presently causeth Hue-and-Cry to be made against it, as against hypocrisie. This prophane Enemy laugheth at, and mocketh at Christianity.

7. *Scrupulosity.*
his description.

What he is an enemy to,

8. *Babylonian*
his description.

7. The seventh is, *Scrupulosity*; this is an unsociable, and snappish Fellow; he maketh sins, to himself, more than the Law condemneth, and liveth upon fault-finding; *Weaker Apprehension* is his Father, and *Mis-understanding* his Mother, and an *Uncharitable* heart his Nurse. The use of Christian-liberty, if it be more in his conceit than he pleaseth to like well of, then would he have the *Hue-and-Cry* sent against it, as against *carnal-security*. this is a rigid and censorious Adversary.

8. The eighth is the *Babbling Babylonian*; This is a doting companion, and superstitiously foolish, he boasteth of *Antiquity*, though

though his ways be *Novelty*; yet he will have it the *Old Religion*, and if any forsake it as *Idolatry*, those he condemneth for *Schismatics*, and labours to have the *Hue-and-Cry* sent out against all *Reformation* in *Christian Churches*, as against *Heresie*. This is a bloody *Antichristian* Adversary.

Whom he is an Enemy to.

These are the principal *Informers* (for I pass by petty *Companions*) which endeavour to mislead the pursuer of sin, and to set him to attack very eminent and excellent *Vertues* for *Vices*. Therefore it is necessary to have sin let out by marks infallible in the *Hue-and-Cry*; else this subtil Villain, Sin, will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceiye him, or by his many *Friends* he hath to keep him from being apprehended.

Shifts by which sin escapes are principally two.

The shifts which commonly a Thief maketh to escape in his

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his flying away are two :

1. By a
shew of
Vertue.

1. Is his Counterfeiting the habit of an honest man : So sin craftily putteth upon himself the shew of Vertue, as *Jehu* did Piety, for the getting of a Kingdom, and establishing of it to himself, whose sin was covered with a pretended and hypocritical zeal for the Lord. *Ananias* and *Sapphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discovered it. For as Satan can transform himself into an Angel of Light, and his Apostles into the Apostles of Christ ; so can sin, the seed of Satan, put upon it self the counterfeite of Vertue.

1 Cor. 11;
13. 14.

2. By the
name of
Vertue
put upon
Vices.

What
Vices
get the
name of
Vertues.

2. A Thief will alter his name, and by assuming the name of an honest Man, oft-times escape away, and after this manner also escapeth sin ; Vice getting upon it the name of Vertue. And so Drunkenness escapeth under the name of Good-fellowship ; Covetousness under the name of Good-
husbandry ;

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husbandry; Filthy Ribauldry under the name of Merriment; Pride of Apparel, under the name of Decency, and Handsomness; Bloody Revenge for wrongs offered, escaped under the name of valour; Foolish Wastefulness, under the name of a Franck and liberal Disposition; Superstition, under the name of Devotion of Fore-fathers, and the old Religion; Remisness in punishing, under the name of Gentleness; Flattery, under the name of Un-offensiveness; Lukewarmness in Religion, under the praise of Discretion; and many such-like foul Vices, do thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape Godly jealousy, that constant pursuer, then will he seek to be holpen by his Kindred, and Friends: For sin hath many, Friends of sin. and how they shew it. who will either so defend him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade Godly jealousy

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jealouse, that it is even needles
so eagerly to persue after him.

1. Ignorance,
how a
friend to
sin.

1. The first of these is his
Grandfire Ignorance: For he
knows no sin, he cannot read the
Hue-and-Cry; He breedeth sin
and bringeth him up, and maketh
no conscience of it: If he
get into his house, he holds him-
self safe enough.

2. Error
how a
friend to
sin.

2. The second, his Brother
Error, the Son of Ignorance; this
Fellow mistaketh all, and mis-
construeth the whole *Hue-and-
Cry*, and can find no fault with
sin, and so endeavoureth to send
the pursuer another way,

3. Opini-
on, how a
friend to
sin.

3. The third is his Cousin
Opinion, and this will hold the
pursuer with a long and tedious
disputation, questioning the Act,
whether it be a sin or no? and
will endeavour, by probabilities,
to make it no sin, that so he
might make the pursuer to desist,
Thus sins of profit, and such as
may prevent certain dangers, are
disputed, *Pro & Con*, as Men say;
The

The sin of Usury by many is brought under Opinion as lawfull some way.

So the sin of Idolatry, to go and hear a Mass without inward reverence, as it was disputed in Queen Maryes days to prevent the eminent danger of death then. Many sins evident enough are made disputable, if they yield profit, or be delightful to the flesh, or such as may help to keep a Mans person, or state, in safety: for all these Opinion will be a Protector.

4. The fourth in, one Master *Subtily* how a friend to sin. his wit being attended on by little Conscience of the truth. This Man cometh with his distinctions to clear an Act from sin, thus with his *latia & donlia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy Brother; damned Usury must be no sin. This *Subtily* of wit, with a chiverel Conscience, maketh foul

soul sins to pass along as no sins.

5. Custom,
how a

friend to

sin.

Mat. 27.

18, 19, 21,

26.

Joh. 18.

36, 40.

6. Fore-

fathers.

Joh. 4.

10.

9. The fifth is Called Custom

this old Syre patronizeth man

vain and sinful practices. By the

the Jews held it no sin in them

to demand, and in Pilate to let

loose to them a wicked Barnabas

one worthy to dye for insurrecti

on and murder.

6. The sixth is a Popish Fellow,

called Fore-fathers; he advan-

ceth his Ancestors and their

worth, and thinketh so well of

them, that to imitate them is no

sin. Thus the Samaritans justi-

fied their false worship.

7. Power,

how a

friend to

sin.

7. The seventh is one Sir

Power; he maketh ever that

warrantable which Law establish-

eth, ordaineth, and decreeth.

Great and capital sins in the

Romish Synagogue are thus coun-

tenanced.

8. Sampler

how a

friend to

sin.

8. The eighth is Sir Sampler,

who produceth for patterns,

great Mens and learned Mens

examples, as if they could not

Jer. 44. 17

do amiss; but whatsoever they

do

do or say, it must be good and lawful, and therefore imitable without sin.

9. The ninth is Sir Most. do. ^{9. Most. do.} who maintaineth sin from a ge- ^{how a friend to} neral practice because multi- ^{sin.} tudes do it here, and there, and every where; and therefore no sin to do such a thing; which almost all, or the greatest part do.

10. The tenth is one Sir Silly, ^{10. Silly.} one made all of good meaning, ^{how a friend to} who will qualifie the fact by ^{sin.} thinking no harm, or intending well. Thus would Saul have justified his rebellion, and Abime- ^{1 Sam. 15} lech excused his taking of Abra- ^{15.} ham's Wife And thus vain per- ^{Gen. 20} sons excuse their wanton communication, lascivous songs, foolish jestings, and such like; saying they mean no harm, they only make themselves merry. Thus Sir Silly is he that maketh simple souls plead good meaning for all their foolish superstitions, blind devotions, and licentious merriments,

The

11. *Vain
hope, how
a friend
to sin
Gen. 4.
&c. 4.*

The eleventh is *Vain Hope*; This teacheth to put off the fault to some other, as *Adam* to *Eva*, and *Eva* to the Serpent; and to deny the Fact as *Cain* did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy.

12. *Pre-
sumption,
how a
friend to
sin.
Deut. 26.*

Isa. 28.
16. 15.

The twelfth is the Lord *Pre-
sumption*, he feareth not judg-
ment, he blesseth himself in his
evil ways, he maketh a Covenant
with Death, and a League with
Hell, and suffers Sin to be his
daily Guest, and will let the *Hue-
and-Cry* pass along without any
fear of peril, as nothing at all
concerning him.

13. *Wil-
ful, how a
friend to
sin.*

The thirteenth is Sir *Wilful*,
hating to be reformed: this is an
obstinate friend for sin, who will
wilfully defend it, and be care-
less of all reproofs. This Fellow,
in contempt, will tread down the
Hue-and-Cry under his Feet, and
maintain sin.

14. *Saint-
like how a*

The fourteenth is Sir *Saint-
like*,

like, which under the ſhew and ^{friend to} shadow of Piety, and pretended ^{ſin.} honeſty, will cover much iniquity, and hide it for a time, that it be not taken by the purſuer with the Hue-and-Cry; ſuch were the hypocritical Scribes and Phariſees.

Theſe great ones, and many ^{Godly jealouſie will} other more, are the friends of this ^{not be de-} Thiefe and Rebel: but yet for all ^{ceived by} theſe Favourites, ^{theſe.} Godly jealouſie eſpies him out, and his harbour, and preſently goeth to a Juſtice of Peace to procure a Warrant for the Conſtable to attach him, and all his Companions with him.

The Juſtice is not one of ^{Lord} mean rank, or any petty Juſtice, ^{chief} but the very Lord Chief Juſtice of ^{Juſtice.} Heaven and Earth, the Lord Jeſus; for it is he that can give the Warrant to attach Sin, no other Warrant will Sin obey.

The Warrant is the power of ^{Warrant,} Gods Word. The Form of which ^{and the} Warrant is (as you ſee in my ^{Form} thereof,
Text)

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Text) to search out and attach sin with all his Associates, and to bring him, and them, before Authority to answer to such things as shall be objected against them. in His Majesty the King of Heavens behalf.

*Secretaries
to the
Lord chief
Justice.*

The procuring of this Warrant, is by going unto, and conferring with some of the Lord Chief Justices Secretaries, the Writers of holy Scriptures, setting down this charge, as *Jeremy* doth here, *To search and try our ways.*

This Warrant procured, Godly *jealousie* taketh and carrieth to an Officer which hath Authority to make search and attach sin.

*The Officer
to at-
tach sin, is
Under-
standing.*

This Officer, without which sin neither can, nor indeed will be attached, is *Understanding*, who knoweth what sin is.

*Under-
standing
fourfold.*

Now as there be four sorts of Officers which may attach Felons by Warrant, *The Deputy Constable, the Tything-man, the Petty Constable, and the Head-
Con-*

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Constable; So is the Spiritual Officer four-fold.

1. The Deputy Constable is commonly some Neighbour, intreated to perform the Office in the others absence: This is the very shadow of a Constable, and will not willingly intermeddle in any thing; so as the People where he dwells, may do for all him what they list.

1. Deputy Constable,

This Deputy Constable in this Spiritual Township, is the Under-
standing darkened, the Son of Ignorance, and Grand-child of
Blindness of heart; this is a blind Constable, and hath never an Eye to see with,

Under-
standing
darkened.
Eph. 4. 18.
Joh. 2.

This suffers all disorder in the whole Man, or Soul Township. Here be such as be alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken of their reformation; for this foolish fellow employeth himself about his

Eph. 4.
18, 19.
The will
under is
corrupted.

C Grounds.

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Grounds, Cattel, Sheep; and Oxen, about buying and selling, as for the estate of his Soul, he is to it a very stranger: He knows the price of Corn, Oxen, and Sheep; but what is the excellency of Vertue, what the evil of Vice, what the price of his Soul, he neither knows, nor cares to know.

Tything-

2. The *Tything-man* which commonly is a mean Fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment be sought, it is only for some notorious shameful misdemeanours; and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Gross understanding, and the evil thereof.
2 Pet. 1 9.

This *Tything-man* is *Gross Understanding*, like one purblind, who cannot see afar off, but only gross transgressions forbidden in

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in the Law, according to the sound of the bare letter only, as theft, murder, adultery, and so forth. The spiritual meaning and large extent of the Commandment, he is wholly ignorant of. This purblind *tything-man* suffers a number of disorders in his Township, and must be much obliged to see very gross and foul misdemeanors; else will he not seek to reform them.

3. The *Petty Constable*, which is some civil honest Man of the Parish, and perhaps hath some Country learning, but yet is an one-eyed fellow, half-lighted, and passeth by many faults.

This *Petty Constable*, is the *Understanding somewhat cleared*; he hath an insight into the Moral Law; who by civil education, some art and learning, and an outward form of Religion, and reading in the Bible, now and then can speak of the Gospel Historically, and prettily Discourse of Religion.

3. *Petty-Constable.*

Understanding somewhat cleared.

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But this his knowledge is only superficial; for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is he any professed Student. He is no *Innes of Court man*, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

*A most
civil be-
nefit man,
who, and
what a
one*

As he is no Student in these, so he is no Practitioner; but only aimeth at civil behaviour, common honesty, and careth to be held only a Christian at large, and to profess the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

*What he
only look
after,*

Therefore where this kind of understanding dwelleth, there care is had only to see to disorders against civil honesty, and common moral duties, and against courses apparently dangerous to his outward estate; and those

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those things which may offend the most or the greatest sort amongst Men. This half-sighted Constable, a superficial fellow in divine truth, aimeth at no more.

The Sins immediately against God and against his Gospel, as unbelief, impatience, pride, disdain, envy at other Mens gifts, presumption of Gods mercy, abuse of his favours, and many such he taketh no notice of, but permitteth them to live where he hath to do without controul.

*What sin
he regardeth
not.*

4. The Head or Chief Constable is a Man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same; for he is studious in both laws, and a good practitioner therein.

*4. Chief
Constable.*

This Chief Constable is *Illuminated Understanding*; he is one, that hath both his eyes to see with, of nature and of grace, he

*Illuminated under
standing
and the
excellency
thereof.*

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is well read both in the Common Law, the Law moral, and the Statute Law, the Law of Liberty, the Gospel of Christ; he hath been a long Practitioner in both, and is called the *Spiritual Man*, who can discern and judge of all things.

Or. 2.

His habitation is regeneration.

The Place of his common abode and dwelling is in *Regeneration*, a very healthful, comfortable, and commodious habitation. He is no stragler, but loveth to keep home, and to look to his Office.

His Family.

He hath an excellent Family; his Wife's called *Grace*; his two Sons, *will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self denial*; and his two Maids, *Temperance* for his Summer-house of prosperity, and *Patience* for his Winter-house of Adversity.

The good he doth.

This *Chief Constable*, where he dwells keepeth very good order, he suffereth not the Rebel sin to rule

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rule and swagger in the Township
of his Soul.

If Drunkenness, as once in
Nash, or Adultery, as once in
David, or pride of heart, as once
in Hezekiah, or envy, as once in
Miriam, or such like happen to
be found where he hath to do,
he speedily sendeth them pack-
ing. For though they may at
unawares perhaps creep in, and
be found where he dwelleth, in
some Street of this Town, yet
they get there no abiding place;
though he cannot ever and at all
times prevent their creeping in,
yet he always taketh care that
they settle not themselves where
he hath to do, but will dislodge
them wheresoever he shall find
them, for he is very careful in his
Office to discharge it to the ut-
most.

This *Chief Constable* is he to
whom Godly jealousy bringeth
his Warrant, to seek out the
Rebell Sin, and to attach
him.

*This is
that
which ap-
prehend-
eth sin.
* Which
hath ante-
cedent,
uncomi-
tent, and
subse-
quent sins.*

This Constable having re-
ceived the Warrant, presently
addresseth himself to make the
search. But for that sin is Master-
ful (especially every * capital
sin, which is attended on by
many other) and will not easily
submit; but dare make oppo-
sition against Authority, 'till he be
overmastered: Therefore this
Man takes with him sufficient
company, to watch sin for esca-
ping, to go very strongly to at-
tach him, and to hold him when
they have him, so as never a
friend may dare to side with
him.

*Attendants
and ser-
vants.*

First, he taketh his own two
servants, *Humility* and *Self-denial*
which ever in every search ne-
cessarily attend him.

*2. Neigh-
bour godly
sorrow, &
his seven
sons.*

Then going together he call-
eth upon his next neighbour,
Godly sorrow with his seven Sons,
ready to bear them company,

1. Care

2 Cor. 7. 11.

The first of these is *Care* to
find out sin, that it may not be
hid.

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The second is *Clearing*, which, ^{2. Clearing.} when he espyeth sin, will not wink thereat, nor partake with it,

The third is *Indignation*, a fierce fellow, which can never ^{3. Indignation.} look upon any sin; but with a godly anger.

The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God, rejecting all fellowship with the wicked, and parrakers with sin. ^{4. Fear.}

The fifth is *Vehement desire*, to apprehend sin, to be in Gods ^{5. Vehement desire.} favour in love with the godly, and free from his own corruptions. This is a stirring fellow.

The sixth is *Zeal*, who dare seize upon even the most capital ^{6. Zeal.} Rebel, for he is like to Phineas, ready to thrust him thorow, and to kill him wheresoever he findeth him.

The seventh is *Revenge*, who ^{7. Revenge.} answereth to his name; for he desireth to pay sin home for the wrong.

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wrong he hath done him , and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *Chief Constable* command, to lead him away.

These are able to take prisoner the sturdiest Rogue , the stoutest Rebel , and strongest Thief. What sin in the Soul it is , which this *Chief Constable* with his Men , his neighbour *Godly sorrow* , and his seven Sons cannot overcome , and lead by Gods grace captive , and make it the Kings prisoner ?

As the *Constable* goeth with these his many neighbours , and with his own Servant , to the number of ten besides himself , a couple of busie fellows uncalled thrust in themselves to increase the number,

*A couple
of busie
fellows.*

*1. Selflove
which will
be doth.*

The one of these is *Self-love* , a pestilent fellow , for he not only can hinder the *Constables* diligence in taking pains to search, but

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but in searching to be too partial,
and over respective himself; if the
sins sought after be either pleasu-
rable or profitable; but also with-
al, he can dull the spirit of
Godly sorrow, and do his seven
Sons very great mischief, as by
their confessions afterward it doth
appear.

Therefore when the Constable
Understanding espyeth him, he
commandeth forth with his ser-
vant *Self denyal* to put him out of
the company for hindering the
search.

*Self-de-
nial re-
ver him*

The other is *Self conceit*, the
former led companion disorde-
reth all the affections, this blind-
deth judgment, the over weaning
of a Mans self, and will pick the
Warrant out of the Consta-
bles pocket, and will blow out the
Candle light which is in the
Constables hand, if he be not pre-
vented.

*2. Self con-
ceit, and
the mi-
chiefs the-
reof.*

This wretched fellow of all
wise Men is held a fool; For the
way of the Fool is wise in his own
eyes,

*Pro. 1. 2. 5
& 3. 5. 7.*

eyes, and there is more hope of a
 1sa 5. 21. Fool, then of him that is wise in
 his own conceit; and therefore are
 we dehorted from being wise in
 our own eyes, or leaning to our own
 wisdom, and a woe is pronoun-
 ced against such, yet is the fool
 a very dangerous fool; and a
 Prov. 16. knave too: he will so deceive
 2. 23. by flattery. He will make a Man
 believe his wayes to be clear in his
 own eyes, when the end thereof is
 death. Yea. can beguile a gene-
 ration of Men, and make them to
 think themselvs pure in their own
 eyes, and sight, and yet are not
 Rom. 3. washed from their filthiness. Such
 a conceited fool was the Laodice-
 nian Angel.

Humility
 puts him
 away.

The Constable therefore com-
 mandeth his Man Humility, to
 thrust this fool and knave out of
 their company, before they
 make search for sin; for if these
 be suffered to go along with the
 rest, labour is but lost, sin will
 never be found out, and atta-
 ched.

Now

Now when the Constable hath rid away these two troublesome companions (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The place is a Common Inne, ^{The Inne.}
an Harlots house, called Mistriss ^{Mistriss.}
Heart, a receptacle for all Villains, ^{Hearts}
Whores, and Thieves, and for all ^{House.}
dishonest Persons whatsoever;
none denyed house-room or harbour there.

And that she is such a dishonest Woman, is clear and evident, as in her arraignment shall be fully proved.

But to cover her haughtiness as much as she may, she hath gotten into her house, one called Old man, corrupted by her deceitful lust, to become her husband, when indeed she is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honest Traveller (a good and godly motion.) happen sometimes

^{Old man}
^{Eph. 4. 22.}

times to fall in there unawares he is straightway denyed entertainment. Her answer is by and by, that her lodgings are taken up for other manner of Men, there is no room for any such troublesome guests as these be: none can be merry for them, where they come, hindering all good fellowship.

five doors. The house which this harlotry dwelleth in, hath many in lets, five doors open for their guests to come in at. These five doors are the five Senses.

1. The door of hearing.

The first is the Door of Hearing, the first that ever was open to let in sin, as we may learn in the Serpents beginning to tempt *Gen. 3.*

What an ill door by hearing.

At this door entereth in lying, flandering, backbiting, filthy Communication, flattery, swearing, Error, heresie, false doctrine, Tale-bearing, Blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity,

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dulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

The second is the *Door of Seeing*, at this enter in the lusts of the Eye, Fornication, Adultery, Covetousness, Desire of Naboth's Vineyard, the marriage of the Sons of God with the daughters of Men; Achan's Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

2. The door of seeing.

1 Job. 9. what sins enter by seeing.

Gen. 6. Josh. 7.

Pf. 119. 39. Job. 31. 1.

That third is the *Door of Tasting*; at this enter in Riot, Gluttony, Drunkenness, Revelings, and the fruits thereof, Chambering, and Wantonness, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfy the appetite, which the godly Man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

3. The door of tasting.

The sins which enter by this sense.

Prov. 20. 21. 1 Cor. 5. 11.

The

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4. The
door of
smelling.
Pro 7. 7.
What en-
treth here.

The fourth is the Door of Smelling; at this enter in foolish niceties, perfumings, and other allurements, to dalliance, effeminateness, and such like.

5. The door
of feeling.
Ro. 13. 13
What en-
treth here.

The fifth is the Door of Feeling; at this door entreth Wantonness, Lasciviousness, and other fruits of the flesh.

Degrees to
the Heart.

These be the doors by which all sin ordinarily entereth into the heart, except original sin bred within, and brought from the Womb; as also Sathans immediate suggestions suddenly cast into the Heart.

Hall at-
tendant,
common
sense.

When sins enter in at any of these doors, they first come into the Hall, where attendeth Common sense to welcome them.

Parlour,
attendant
Fantasie.

Then they go into a Parlour, a more inner room, and there stayeth Fantasie to entertain them.

Chambers.

Intelli-
gence.

After this, they ascend into an upper Chamber, and are there received of Intelligence, who presently acquainteth Mistress Heart,

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Heart, the Mistress of the House with it, which is in her Dining-room, what are the company and number of her Guests come in; for this Hostess is a stately Dame, and is not to be spoken with by and by. Thus as you have heard are her Guests entertained and brought in into her.

With her are eleven Daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her self.

These eleven Waiting-maids are the eleven passions of the Heart, corrupt, disorderly, and immoderate wantons, which be these:

The first is *Love* set all on pleasure, profits, honours, and wholly upon worldly and fleshly Vanities, contrary to that in 1 Joh. 2. 15. *Love not the World, nor the things that are in the World.*

The second is *Hatred*, which is contrary to *Love*, setting it self against God's Word, good Men,

Men, and good things, a mischievous Maid, ever setting one another at odds, and disquieting of the whole house and the Table of guests.

3. *Desire.*

The third is *Desire*, never content, but would have sometimes this, and then that; now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. *Detestation.*

The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof, or any opposition in her ways.

5. *Vain-hope.*

The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

6. *Despair.*

The sixth is *Despair*; contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh Men run into dissolute and rebellious courses, even to walk

shall wilfully run in evil, as being without hope.

The seventh is *Fear*, which passion doth so slavishly captivate the mind, as it will make a Man forget his duty to God, so as he may escape danger with Men, as it did Achan, and Pilate; and is ever a false friend in adversity.

7. *Fear*

The eighth is *Madness*, contrary to *Fear*, which maketh a Man fool-hardy, without deliberation to thrust himself into imminent dangers, as it did the Israelites.

8. *Madness*

The ninth is *Joy*, which cheereth a Man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the Earth at the destruction of the two Prophets.

9. *Joy*

The tenth is *Sorrow*, contrary to joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an out-cry, as in the Land of Egypt.

Rev. 8. 10

10. *Sorrow*

Ex. 12. 30

The

The eleventh is *Anger*, which cometh upon a Man, not only for apparent injury, as on *David* against *Nabal*; but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisba*, and *Ahab* against *Micaiah*.

11. *Anger*
1 Sam. 25.
Hest. 3.5
2 Kin. 5.
13.
1 Kin. 22.

In his
Sims.

Mistress
Hearts

Man-ser-
vant Will
is made the
Servant to
all.

There is no passion contrary to this, for though quietness be contrary to anger, yet it's no passion; therefore they are but eleven, as *Thomas Aquinas* reckons them.

Besides these attending very diligently on *Mistress Heart*, she hath a *Man-servant* called *Will*.

This *Will* hath three at command under him, the *Feet*, the *Hand*, the *Tongue*, like the *Hostler*, *Tapster*, and *Chamberlain*. All these are at *Mistress Heart's* and her *Maids* command.

Love.

If *Love* in a *Maid* affect a young *Man*, though all her *Friends* be against it, yet mark how she sets *Will* on work for her. I *Will* have him (saith she though I never

er have good days with him. *Will*, here must make the match against all gain-saying. *Judah* he lusted after one he saw in the way (not knowing it to be *Thamar*) *Will* must here make the filthy bargain. What (saith he) wilt thou give me? *I will* (saith he) give thee a Kid. Gen. 38. 16.

As *Love* sets *Will* at work, so doth *Hatred*, as we may see in *Esau*, *I will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, *I will* be King. Hatred. Gen. 27. 41. 1 Kin. 1. 5
In *Gebazi*, greedy of gain, *I will* run after him; *Will* here made the Feet to run, the Tongue to speak, the Hands to receive. So in *Judas* to betray *Christ*, *Will* must do it. 2 Kin. 5. 20. Mat. 26. 15. What *Will* you give me, and I will deliver him into your hands? Thus to these and all other passions, this *Will* is made a Pack-horse, a Slave, and without him they can do nothing. *Will* is the Man that must ever do the deed for every passion, though they be contrary one to

The life of Man.

to another; miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

*The
Hearts
provision
for sins.*

When the Heart hath entertained her guests thus, as you have heard, and received them into her Dining-room, provision is presently made for them, yea she hath it ever ready for them, as never being without many guests.

*Table In-
stability.*

The Table is spread, which all must sit at, and this Table is Instability; for inconstant are the thoughts of the whorish heart.

The Table therefore is not square but round, turning about both for more company and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another, although some at one time sit nearer to her

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her than another, as guests do
that sit at such a round Table.

The *Table cloth* that covereth
it, is *Vanity*; for upon *Inconstancy*
with such vicious guests, what
can there be but *Vanity*? This
Solomon found in all his inventions,
Eccles. i.

*Table-
cloth,
Vanity*

The *Bread* set on the Table,
is the *Fitness* of every sin proper
object, without which, sin actual
can no more live, than a Man
without Bread.

Bread

The *Salt* which seasoneth sin
appetite to feed it self, is *Oppor-
tunity*, for time, for place, for
person; this sharpeneth sin to be
working, as the Appetite to re-
ceive food, when it is well sea-
soned.

Salt.

The *Trenchers* to eat on, are
strength of every Mans Nature to
act sin.

Trenchers.

The *Napkins* to make clean
their hands and mouth in eat-
ing, are the pretended shews of
Virtue, contrary to these Vices,
by some good works (so they
wipe

Napkins.

wipe their mouth, as the Harlot in the Proverbs) and by some good deed of either one kind or other outwardly done; and thus they wipe clean their Fingers, and will not be thought to be the unclean Persons which they are taken for.

Dishes of Meat.

The *Dishes* of Meat set before them, are only three.

1. *The Lust of the Flesh.*

The first is the *Lust of the Flesh*, and this is served up in the *Plate of Pleasure*.

Who eats of this.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Lust of the Eyes.*

The second Dish is *Lust of the Eyes*, and this is served up in the *Platter of Profit*.

Who feeds on this.

Hereon feedeth Covetousness, Usury, Oppression, Bribery, Extortion, Unhonest gain, and such like. Of one of these two Dishes do all sins taste, except the sin of swearing, in which is lewd prophaneness of Heart, but neither pleasure, nor profit; as in other sins; though by swearing, ungodly

ungodly Men sometimes in buying and selling make gain unjustly.

The third Dish is *Pride of Life*, 3. Is the pride of Life. and this is served up in the *Charger of Worldly Estimation*. This is very windy meat, which puffeth up the mind with vain-glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding.

On this Dish feedeth *Arrogancy*, Who feeds on this. pride of spirit, love of Eminency, desire of Superiority, and outward Reverence, and such like, for which they are made to pay well.

The *Drink* which they drink Drink to make them digest their meat, is the *Pleasurableness of sin* for the present.

The *Waiters* at this Table to Waiters. give attendance that nothing be wanting, are the *eleven Maids*, with *Will* their Man.

These Harlots humour their How Mrs Hearts Maidens humour the guests guests, and are ready at a beck to give contentment.

D

Where

52. *The Isle of Man.*

Where Incontinency sits, there
wanton love will wait.

Where Displeasure is, there
hated will attend.

Where Covetousness is there
Unsatiable desire will be.

Where Flattery, that base
humoring disposition to get
grace and favour sitheth, there
Fear to offend will stand by.

Where Impatiency takes his
place, there Anger is ready wait-
ing to do his will.

Where Inconsiderateness sits
there Audacity and Fool-hardi-
ness will wait.

Where sullen Male-contented-
ness sits, there Despair will soon
give attendance.

Where Joviality taketh his
place, there Joy will bid him
welcome,

Where Credulity sits, there
Vain hope will be.

And thus they attend up-
on the Table, to give their
Guests all content to the ut-
most.

After

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After full feeding, follows the taking away of these Dishes of pleasure, Profit, and Honour.

Now where Vanity was the table cloth, what can the taking away be, but *vanition of spirit*, as Salomon speaks; for it is with these, as with guests in an Inn, all merry and pleasant while they be eating and drinking, till the Chamberlain cometh to take away, and giveth them a round reckoning, and then they take to their purses with almost a deep silence; so unpleasing is payment on a sudden.

After Supper. *Mistress Heart* providing them their Lodging.

The place they lye in, is but *Lodging*, one Room for all their Guests, but it is large enough for all;

the Room is *Natural corruption*.

In this Room lyeth *Mistress Heart*, all her Maids, her Man will, and all her guests together, like wild Irish.

With these eleven Harlots lye these Guests in so many several Beds.

D 2

1. In

*Loves
Bed-fel-
lows.*

1. In the Bed of Love, lye wanton thoughts, lasciviousness, filth Communication, Fornication, Adultery, Whoredome, and other sinful uncleannesses.

*Hatred
Bed-fel-
lows.*

2. In the Bed of Hatred do lye mindfulness of Wrongs, Ill-speaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

*Desires
Bed-fel-
lows.*

3. In the Bed of Desire, do lye Covetousness, Theft, Oppression, Robbery, Fraud, Cozenage, and such like.

*Detestations
Bed-fellows.*

4. In the Bed of Detestation, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

*Vain
hopes
Bed-fel-
lows.*

5. In the Bed of Vain hope, lye violent assaies to effect what they hope for: sometimes neglect of lawful means, presumption of mercy, abuse of Gods favour and prophaneess.

*Despairs
Bed-fel-
lows.*

6. In the Bed of Despair, lyeth Male-contentedness, Unbelief, servile Fear, and such like.

7. In

The Iſle of Man.

7. In the Bed of *Fear*, do lye *Fears Bed-fellows.*
Cowardlineſs, Flattery, Faint-
heartedneſs, Hypocriſie, and Diſ-
ſimulation.

8. In the Bed of *Audacity* lye *Audack
sirs Bed-
fellows.*
theſe, Headineſs, Raſhneſs, Da-
ring, deſperate attempts, and
ſuch like.

9. In the Bed of *Anger*, do *Angers
Bed-fel-
lows.*
lye Impatience, Railing, Back-
biting, Quarrelling, Murther,
and ſuch like.

10. In the Bed of *Joy*, lye *Jays bad-
fellows.*
wanton delights Fooliſh jeſting,
Levity, and a World of Vanity.

11. In the Bed of *Sorrow*, lye *Sorrowes
bad fel-
lows.*
worldly grief, unquietneſs, mur-
muring, diſcontentedneſs, and
ſuch like.

Thus are theſe lodged in Mi-
ſtriſs *Hearts* Chamber, and there
ſhe lyeth alſo with the *Old man*,
and *Will her Man*.

The Bed which they lye upon *The Bed
is impeni-
tency.* and the Coverings *The
two cov-
erings.*
are *Hardneſs of Heart*, and *Car-
nal ſecurity*, in which they lye
ſnorting careleſſly, till the Chief

Constable come upon them, and attach them all one after another, the greater Villains, and the lesser Theeves; not sparing any. He feareth not to attach the Capital, neither passeth he by any of their meanest associates.

What the
attaching
of sin is.

The attaching of sin is nothing else but the apprehension of Gods wrath, striking us with fear through the terrour of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Laws, are stricken with fear, in their apprehension of Death, which they know they cannot escape,

These Theeves thus apprehended, the Constable carrieth them to the next Justice, by Authority of his Warrant.

Justice is
well in-
formed
judgment.

The Justice is well-informed Judgment. able to examine every Malefactor, that is, every sin, brought before him.

The Iſſe of Man.

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A Juſtice of peace muſt be a *What a*
Man of wiſdome and experience; *one a Ju-*
So this ſpiritual Juſtice muſt be *ſtice*
a judgment well informed in *ſhould be.*
wiſdome; and diſcretion, wiſely
to proceed againſt ſin.

It is meet that a Juſtice be
learned in the Laws, to know
how to proceed legally: So muſt
this ſpiritual Juſtice be learned
both in the Law and Goſpel, to
know what ſins are committed
againſt either of them, and there-
after to proceed.

A Juſtice is commonly to be
one in that Country where he is
an inhabitant; ſo this Juſtice
muſt be every Mans well inſer-
med judgment within himſelf, not
another Mans; for it is not a-
nother Mans judgment, that can
ſit down in his ſoul, to try and
examine his heart and ways, but
his own judgment. For *1 Cor. 2.*
11. who
knoweth what is in Man, ſaving the
ſpirit of a Man which is in Man.

The Juſtices Office is to pre- *What his*
ſerve peace, and to ſee the Laws *Office is.*

*What
well in-
formed
Indgment
is to do,*

observed, and to see to the suppressing of all disorders, routs, ryots, robberies, and conspiracies; also to take order for all vagabonds; stout and sturdy Beggars; yea to see the reformation of all unlawful gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Sovereign Lord the King, and the quiet of the Weal-publik; for this spiritual Justice, his Office is to see peace kept between God and himself; to see the Laws of God observed; and to see all disorders in his Soul, as vagrant thoughts, sturdy resolutions, riotious behaviour, every misdemeaner, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conscience, and the quiet of the soul, contrary to the dignities of a Christian, and the honour of our Sovereign Lord the King, Christ Jesus.

*How to
deal with.*

When a Malefactor is brought before

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before a Justice, the Justice is first ^{a Malefactor.} to examine him, then to set it down, then to bind some over to prosecute against the Felon at the Assizes; and lastly; in the mean space to send him to the Goal, if he be notailable.

1. He is (as it is said) to ex- ^{1. Examine.}amine the party apprehended ^{ne.} and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident, signe, the fruits, and effects thereof; so this spiritual Justice is to examine sin.

1. To know the name and nature thereof, and to what Com- ^{Examine}mandement it belongeth, so that ^{sin in 2. things.} he may consider what Statute of ^{1. Name & nature} God is broken.

2. What were the occasions ^{2. Occas-} offered, as David, by looking ^{on.} out, saw Bathsheba washing herself.

3. What were the Causes ^{3. Causes.} moving thereto, as Envy in the

D 5 Jews

Jews to put Christ to death, and
in Cain to kill Abel.

4. *Kinds.* 4. What are the several Sorts
under one and the same Capital
sin; as under Theft, Covetous-
ness, and Couzenage; under A-
dultery, Fornication, Self-pol-
lution, &c.

5. *Deg-
rees.* 5. What be the Degrees in the
same sin, as in stealing, not from
the rich, but from the poor; not
from a stranger. but from a Chri-
stian Brother, from Father, and
Mother: So committing un-
cleanness, not only with one of
no Kin, but with one nigh in
blood; in killing not an un-
known Person, but against na-
ture, his Father, Mother, his Wife,
his Child, himself.

6. *Conse-
quences.* 6. What sins accompanied the
same, as the making of *Uriah*
drunk, and the murdering of
him, accompanied *David's* A-
dultery.

7. *Signs.* 7. What are these signs there-
of, as the rowling eye, filthy
speech and wanton dalliance, are
signes

signes of Adultery; all such ornaments and vanities of which *Isaiah* speaketh, are ensigns of Pride.

8. What *fruits* and effects did *2. Fruits* follow thereupon; as from will-worship and Idolatry cometh ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere Professors thereof, and from this at last comes bloody persecution.

2. In examinig, the Justice *2. Write the Examination.* is to set down the Examination and Confession of the party; so this spiritual Justice after he hath thus examined his ways, he is to set it down: This is *serious consideration* of all his sins and offences, and such a remembrance of them, as may make a Man to forsake them, and to turn his Feet unto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: This must not therefore be at any hand omitted.

*Ps. 119.
30.*

3. The

3. Binde
over.

True Re-
pentance
follows
sin to the
death.

3. The Iustice is to binde some over to prosecute against a Felon at the next Assizes and Goal-delivery; so doth this spiritual Iustice binde over *True Repentance* to follow the Law, and to give evidence against this *felon-sin*, which he is very ready to do; for it cannot be, (if a Mans judgment be well informed upon serious examination with a careful and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

4. The
Mittimus.

Rev. 6. 2
Gen. 2. 17

4. The Iustice finding the offender notailable by Law, he maketh his *Mittimus* to send him to the Goal, there to be in durance to the next Assizes; So this spiritual Iustice doth, for he knows by the Law of God, that the reward of sin (of what kinde or degree soever, greater or less, though but in thought)

is

is notailable by any Man. No Man is able to answer God for the least devination from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Ezek 18.

20.

Deut. 17.

Gal. 3.

Therefore none being sufficient to lay in bail to answer God for the sin, nor sin in it selfailable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goal.

Ps. 49. 7. 8

The *Constable*, you have heard, is *Illuminated Understanding*.

Mittimus.

The *Mittimus* given him, is the *Active power of the well reformed judgment*, forcing the exercise of the understanding against sin, to find out remedies to keep it under.

The *chief Goaler* is Master *Newman*, placed over the Prisoners, and made the *Goal keeper* by the Sheriff, for the Prison is his, and he is to answer the King for them.

Chief Goaler, Master Newman.

Chief Goaler, Master Newman.

Chief Goaler, Master Newman.

Chief Goaler, Master Newman.

Chief Goaler, Master Newman.

Eph. 4. 24

The

The Isle of Man.

*Sheriff is
the Reli-
gion.*

The Sheriff is True Religion wrought in Man's Soul.

*Under
Sheriff.*

*Holy Reso-
lution.*

The Under Sheriff is an holy Resolution to performe what the Sheriff commandeth, and what he is by his Office to do.

If any Prisoner, *sin*, break out, the Sheriff Religion, must bear the blame, saying, This is your Religion, is it?

*Goal is
subjection.*

The Goal is Subjection: for saith the Apostle (as if he were the Goaler) I keep under; here is the Keeper; my body, here is the Prisoner, and bring it in subjection; here is the Prison. When sin is brought under subjection, that it doth no more reign, (as it doth in all natural Men, but not in the regenerate) then it is put in Prison, but not before.

*2. Under-
Goalers.*

Now the Chief Goaler, Master New-man, hath with him three Under Goalers to look well to the Prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break Prison daily, if they be not diligently seen unto.

This

This Master New-man's three Under-Goalers are his hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by St. Paul in his Epistles.

1. Is *Saving Knowledge*; This looks to these sorts of Prisoners: Ignorance especially, wilful error, vain opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like.

1. Knowledge, what Prisoners he looks unto Col. 3. 10.

2. Is *True Holiness*; he looketh to all the transgressours of the first Table, as to Atheisme, Paganisme, Judaisme, Turcisme, Unbelief, Desperation, Presumption, confidence in strength, riches, places, policy and multitude, so also to will worship, Imagery, meer outward service without the inward, Papistry, and all corruptions of Gods worship; likewise to Blasphemy, rash-swearing, false-swearing, cursing, idle talk of God, contempt of his Word and works, a vicious life.

2 Holiness what Prisoners he looketh to. Eph. 4. 24.

Lastly,

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Lastly, to Sabbath breaking, neglect of publick worship, prophane-ness, persecution of the truth, & to an infinite number of other sins against God, & true holiness.

3. Righteousness
what Pri-
soners he
takes care
of.

3. *Is Righteousness*: This looks to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and cozenage, to false witness-bearing, to back-bitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandments.

Sins be-
coming un-
ruly.

Now because these Prisoners be unruly, if there be not a strict hand kept over them; therefore lest they should at unawares break forth, to the danger of the *Sheriff Religion*, the Goaler Master *Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, & to have them at command.

Spiritual
Bolts and
Fetters.

And they are these; *Respect* unto the Commandements of *God* in all our ways; *Holy Medi-*

tation

tations lawful Vows, Religious Fa-
sting, fervent Prayer, and conscio-
nable Practice of our Christian du-
ty to God and Man. All these are
strong chains and links, to keep un-
der, and to fetter the body of sin,
and all the fruits thereof, and to
hold them up in subjection, to
keep the whole Man in obedience
unto God, when they be fastned
and knockd on by the hammer of
Gods Words and the effectual po-
wer thereof.

Gods
Word an
hammer.
1st, 23, 29

But it is not enough thus to im-
prison them, and to see them bol-
ted, and thus fettered, but also for
him to see the Prison be strong;
for the Prisons of the best Keepers
that ever were, have been broken:
Drunkenness brake out from Ne-
ah; rash & unadvised speeches from
Moses; Idolatry from Salomon; A-
dultery from David; cursing & fal-
se swearing from Peter.

Prison to
be seen to,

Therefore the Goaler Master
New-man, must look daily to the
prisoners, and to see the Prison-
house sure, and to do this.

Doors of
the Prison
to be fast
locked.
with sever-
al keys.

I. He

The Isle of Man.

1. He must see the Door which are his Senses to be shut, and to have a case to lock up *Taste* (that Drunkenness, and Gluttony break not out) with the *Key* of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we trust. To lock up *Seeing* (that Uncleanliness break not out) with the *Key* of continency, and to bar this Door fast also with concentration, that covetousness break not forth.

*Lewd
Compani-
ons,*

2. In the next place he must take heed that no lewd companions lurk about the Prison-house, either by day or by night, lest they cast in Fyles, to Fyle off the blots, or pick-locks to open the Doors, to let the Prisoners escape.

*Files and
picklocks.*

These lewd Companions are the Devil, the wicked, and our own corrupted Reason. Their files and picklocks are suggestions from Satan, evil counsel from Men, World,

Worldly, and fleshly Arguments of our own inventions, to make no conscience, of sin, but to file off all those bolts, and to open the Doors of Senses, that sin may break loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

3. He must see to the Walls of the Prison, that they be strongly built with good Stones cemented together. These are Moral Vertues, and Evangelical Graces, by which, as by Walls, our Sins, and our natural corruptions are kept in. Though Master Newman lock and bar the Doors, yet if the Walls be weak, the Prisoners may get out.

*Walls
whereof
built.*

4. And Lastly, he must look well to the Foundation of the House, that it be not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his

*Foundati-
on of sub-
jection.
Rom. 6,*

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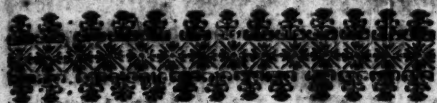
his Spirit, by the Word, we are ingrafted.

This must not be undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the Goat under *Master Newman*, until the time of the Affizes.

And thus much for the first part of my Text; the Searching, the attaching, and Imprisoning of Sin. The other part, which is the Trial, followeth.

THE



THE SECOND PART.

AT the time of *Affizes* by ^{*Affizes,*}
the Kings appointment, co- ^{*the time*}
meth the Judge attended on ^{*of Trial.*}
by the Sheriff, the Justices of the
Peace, and such as necessarily are
to be there, for the dispatch of
such busineses, as to come to be
tried and adjudged.

The Judge coming in place, he
hath his *Seat* or *Bench*, and being
set, the *Commission* is read.

The Judge is a Judge of *Oyer*
and *Terminer* in the *Circuit*
where he is appointed to sit.
The judgement here is absolute,
with-

without any Appeal from his Sentence.

*Judge's
Consci-
ence.*

The Judge spiritually under-
stood, attended upon by Religion
the Sheriff, and the Under Sher-
riff Relolution, is Conscience.

From this Judgment is no
Appeal, for he is in Gods Head,
therefore must his sentence stand
and we must submit to it.

*Bench is
Impartia-
lity.*

The *Seat* or *Bench* on which
this Judge sitteth, is *Impartiali-
ty*; for Conscience well infor-
med, will judge in righteousness
and truth, without all partiality,
without respect of any Person.
He regardeth not the rich and
mighty, no Bribe can blind him,
neither doth he pity the Person
of the poor, to give for pity an
unjust sentence; but as the truth
is, so speaketh he.

*Commis-
sion active
power of
conscience.*

The *Commission* is the active
power of Conscience, given of
God by his Word, to condemn
the nocent, or to quit the inno-
cent, except this Commission be
lost.

Some-

The Life of Man.

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Sometimes it is lost, as when
 Conscience is dead, as in all ig-
 norant Persons. or feared with
 hot Iron, as some Mens have
 been, and are, such as fall from
 the faith, and are past feeling,
 by reason of the blindness of
 mind; and hardness of heart;
 or else benumbed, as in those that
 fall into some grievous sin, as
 did David, who lay therein, un-
 til Nathan found the Commis-
 sion, and acquainted him with
 it, when he said, Thou art the
 Man.

Commis-
 sion lost, is
 the dead-
 scared, or
 benum-
 medness
 of consci-
 ence.
 1 Tim. 4. 2
 Eph. 4. 19.

If the Commission be lost the
 power of Conscience lyeth dead.
 scared and benumbed, then the
 Judge can do nothing till it be
 found; and being found, it is
 read openly.

2 Jo. 12. 7

The reading of this Commis-
 sion before the whole County,
 is every Mans experimental know-
 ledge of the Power of Conscience, by
 which is acknowledged his Au-
 thority, to sit as Judge over every
 thought, word and deed of Man.

Reading
 the Com-
 mission.

The

*Circuit. In
which
Conscience
sits and
judgeth.*

*Necessaries
to sin.*

*Oyer and
Terminer.*

The Circuit of this Iudge is his own Soul, he is not to sit and Iudge of other Mens thoughts, words, or deeds, but of the thought, words, and deeds of that Man, wherein he is. A Mans one Conscience is Iudge of himself; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to do. Knowledge may go out to see and discern of other Mens ways, but Conscience keepeth ever at home, and sits within to judge of that Mans Courses, whose Conscience he is. Conscience only troubles a Man for his own sins, it cannot for another Mans, but as far forth as he hath made him this own, and being accessary to them by commanding, alluring, counselling, commending, excusing, defending, or wink^{ing} thereat, when he ought by his place to have punished the same.

This Iudge in this Circuit is Iudge of Oyer and Terminer. He

He will hear before he doth judge, and he will truly then judge as he hearth; for as he is impartial in judging, so is he prudent and careful to know what, and whereof to give sentence, before he doth judge. This is the Judge.

The *Justices of Peace* in the County are there, and do sit with the Judge, and are in Commission with him. Of these some are of the *Quorum*, and of better rank, some are meaner Justices, and take their place lower.

The Justices of Peace in the Soul of better rank, are *Science*, *Prudence*, *Providence*, *Sapience*: the inferiours are *Weak-wit*, *Common-Apprehension*, and some such like.

These Justices have their *Clerks* there ready with their *Examinations* and *Recognizances*. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*: *Justice Providence*, his Clerk is *Diligence*:

E

Justice

Justice Sapience. his Clerk is *Ex-perience*: *Justice Weak wit*, his Clerk is *Conceit*: and *Justice Common Apprehension* his Clerk is only *Sense*; a couple of poor *Justices*.

With the Judge and chief *Justices* are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

*Kings
Sergeant.*

The *Kings Sergeant* is *Divine Reason*, a Man of deep judgment in the Laws of his Sovereign, swaying much with the Judge.

*Kings At-
tourney.*

The *Kings Attourney* is *Quick-sightedness*: both are excellent helps and Assistants to search out, and to handle a Cause before Judge Conscience.

For *Quick-sightedness* will soon espy an error in Pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give Sentence according to equity and right. If these should be wanting, many matters would go amiss.

*Clerk of
Assizes.*

There is also the *Clerk of the Assizes*

Affizes, the Keeper of the Writs that hath all the Inditements.

This Clerk is *Memory*, which retaineth all those names of every sin, with nature of the Offence, and what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerk, there is the Clerk of the *Arraignment* who readeth the Inditements.

This Clerk is the *Tongue*, making confession of our sins.

Lastly, there is the *Cryer*.

This is the *Manifestation* of the Spirit.

Before the Clerk of the Arraignment readeth an Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance*, or godly Sorrow.

The framing of the Inditement is the laying open of Sin, as it may be known and found out to be sin, according to

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the true nature thereof.

*Grand-
Jury.*

Moreover, an *Inquest*, or *grand-Jury* there must be, by whose Verdict the Offender is Indited, and made a lawful Prisoner; yet is this Inditement no Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the the Complainant, they write either *Ignoramus*, or *Billa vera*.

*Ignoramus
Billa
vera.*

If the former, then the complaint is judged false; it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to to the Trial at the Bar.

*Pen-men
of Scrip-
tures are
the Grand-
Jury.*

This *Grand Inquest* or *Jury*, are the *Holy Men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But

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But yet this *Verdict* is no law-
full Conviction of particular
Men, till they be rightly ap-
plied.

If they write upon the Indire-
ment or Bill framed, *Ignoramus*, *What
Gods Word
makes no
sin, is no
sin.*
that is., if the Holy Scriptures of
God declare it not to be a Sin,
it is no Sin: for *Where there is* *Ro. 4. 15.*
no Law, there is no transgression.
Not the complaints of all under
Heaven, not all the Laws of Men,
Decrees of Councils, the Com-
mandements of Popes, can make
that a Sin, which they write *Ig-
noramus* upon.

Therefore the Bills of Indite-
ment framed by those false in-
formers before mentioned, *False in-
formers
what they
be.*
*Formality, Worldly Wisdome, Luke-
warmness, Meer civil honesty, Ma-
chiavillianisme, Statisme, Liberti-
nisme, Scrupulosity; and Papistry,*
against Christian Conference, Godly
sincerity, true Zeal, strict Conver-
sation, Reformation of disorders,
and the rest are, false accusers,
and have upon their complaints,

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written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, Justice Science, Justice Prudence, Justice Providence, and Justice Sapience, are not to be admitted, nor Judge Conscience to be troubled therewith, though all the Popes, the whole Popish Church, all Popish Councils, and all the Popishly affected Statists in the World plead for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

That
which is
condem-
ned by
God, can-
not be dis-
penced
with by
Man,

But if these write *Billa vera*, that is if the holy Pen-men have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtil distinctions of the most learned, no Custome, nor any thing else whatsoever, can acquit it from sin, but sin it is, and so must it be taken as a law-ful

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ful Prisoner to be brought to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Bar before the Judge.

The Prisoners are *Sins* (as you ^{Prisoners} have heard before) the *Old-man* ^{sins.} with *Mistriss Heart*, her *Maids*, and *Will* her *Man*.

Their *Bringing forth* is the manifestation thereof by the Goaler ^{Bringing forth.} *Master New-man*, *Knowledge*, *Holiness*, and *Righteousness*.

They are chained; for *sins* ^{Chained.} are linked together, as *Adultery* and *Murther* in *David*; *Pride* with *hated* of *Mordecai* in *Haman*; *Covetousness* and *Treason* in *Judas*; *Covetousness*, *Hypocrisie* and *Lying* in *Ananias*, and *Saphira*; yea the breach of all the *Commandements* in the fall of *Adam* and *Evah*. They therefore are brought out *chained together*.

The Bar.

The Bar is the Apprehension of Gods Wrath due for sin.

After all this, when the Prisoner standeth at the Bar, a Jury for Life and Death is impanelled, who are for the King, and are sworn to give in a true Verdict, according to their Evidence.

Jury.

This Jury is a chosen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriff, Religion, to be called, and to be of his Jury in the behalf of the King's Majesty. Iesus Christ, to go upon the Prisoners, the Fruits of the Flesh, which stand at the Bar.

Jury called by name.

Their names being given up, they are called as the Clerk of the Arraignment, the Tongue, nameth them, then the Cryer, Manifestation of the Spirit, calleth them one by one to appear, as the Clerk nameth them; and they are these.

Mat. 15.

9.

1. Call. Faith Cryer. *Vous* gives Faith, which purgeth the Heart.

2. Call

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2. Call love of God. Cryer. *Ioh. 5. 5.*

Vous aves Love of God, which is the keeping of the Commandments.

3. Call fear of God. Cryer. *Prov. 1. 7*

Vous aves Fear of God, which is the beginning of wisdom.

4. Call Charity Cryer. *Vous* *1 Cor. 13.*
aves Charity, which rejoyceth
in the truth.

5. Call Sincerity. Cryer. *Vous* *Ioh. 1. 47.*
aves Sincerity, which makes a true Israelite, in whom there is no guile.

6. Call Unity. Cryer. *Vous* *Acts. 1. 14.*
aves Unity, which maketh Men *and 2. 1.*
to be of one heart, and is the *Eph. 4. 3.*
bond of peace.

7. Call Patience. Cryer. *Vous* *Rom. 5. 4.*
aves Patience, which worketh *Luk. 21.*
experience, and by which Men *19.*
possess their Souls.

8. Call Innocency. Cryer. *Vous*
aves Innocency, which keepeth harmless.

9. Call Chastity. Cryer. *Vous*
aves Chastity, which keepeth undefiled.

E 5

10. Call

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10. Call Equity. Cryer. *Vous* *avez* Equity, which doth right to every Man.

11. Call Verity. Cryer. *Vous* *avez* Verity, which ever speaketh truth.

12. Cal Contentation. Cryer. *Vous* *avez* Contentation, which ever rests satisfied.

Then the Clerk saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one. Love of God, two. Fear of God, three. Charity, four. Sincerity, five. Unity, six. Patience, seven. Innocency, eight. Chastity, nine. Equity, ten. Verity, eleven. Contentation, twelve.

Then the Cryer saith good Men and true, stand together and hear your Charge.

With all these Graces should the Soul of Man be endued to proceed against Sin, we should be able to say, that we have them by

Graces
where
with we
should all
be quali-
fied.

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by the manifestation of Gods Spirit, and also to know their power and vertue and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all jointly have power to discern of any sin, and to give a just Verdict thereupon.

The Charge what it is.

This Jury, thus called and impannelled, are commanded to look upon the Prisoners at the Bar, upon whom they are to go.

The Jury look on the Prisoners.

This is when we oppose Vertues to Vices in our meditation; that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the Prisoners at the Bar.

Jury of Vertues

The Prisoners, though they stand together, yet are they to answer one by one

So

*A distinct
knowledge
of sin ne-
cessary.*

So sins must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most Men) will never make a Man truly to see how his estate standeth with God, and so to bring unto death.

The Prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that Man, they are put off the Jury, and other chose in their stead.

*Jury chal-
enged.*

These Prisoners seeing such a Jury, presently begin to challenge them.

*What
vertues &
vices
be in op-
position.*

Unbelief he cryeth out against Faith, as his Enemy. Hatred of God, against the love of God, as his Enemy. Presumptuous sinning, against the Fear of God, as his Enemy. Cruelty, against Charity, as his Enemy. Hypocrisie, against Sincerity, as his Enemy. Discord

against *Unity*, as his Enemy. *Anger*, *Rage*, and *murmurings*, against *Patience*, as their Enemy. *Murder*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemy. *Wantonness*, *Adultery*, *Fornication*, and *Uncleanness*, cry out against *Chastity*, as their deadly Enemy. *Couzenage*, *Theft*, and *Unjust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slandering*, and *False-witness-bearing*, against *Verity*, as their mortal Enemy. And Lastly, *Greedy Desire*, *Covetousness*, and *Discontentment*, cry out against *Contentation*, as their Enemy.

All these together challenge the whole Jury, crying out and saying (Good my Lord) these Men are not to be of the Jury against us; for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord Chief Justice very often, and importu-

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portunately, to bind us all to the good behaviour, and to cast us into Prison, as we have been by their means, They have made Master *New-man* the Keeper, and his under Keepers to deal very hardly with us.

*Virtue
binds cor-
ruption, so
the good
behaviour.*

It is well known (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord consider of us, these are our most bloody and cruel Enemies; We appeal to your Lordship, to God, and to all good Men that know both them and us, that it is so.

*The Priso-
ners Peti-
tion to the
Judge.*

Our humble suit to your Lordship therefore is, that more indifferent Persons may be chosen to go upon us, else we are all but dead Men. We do know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Jury, men very well known to your Lordship, and to Master Sheriff, and the Worshipful Gentlemen. These are Men of
worth

worth (my Lord) of far more esteem every where , than these mean Men here , picked out of purpose by Master Sheriff. These (my Lord) of the Jury are Men of small reckoning in the Country. These live scattered here and there , almost without habitation , except in poor Cottages ; so as we marvel (my Lord) how they can be brought in for Freeholders , hardly any one of them is of any account with Men of great estates , and of worth in the Land. Good my Lord , consider of us.

Then the Judge asketh them , what these Men be , of whom they speak , and what are their names ?

Then they answer , My Lord , they are these ; Master Naturalist , Master Doubling , Master Opinion , Master Careless , Master Chiverel , Master Libertine , Master , Laodicean , Master Temporizer , Master politician , Master outside , Master Ambig-dexter , and Master Neutrality ,
all

Indiffer-
ent Gen-
tlemen

The Iſſe of Man.

all (my Lord) very indifferent Men betwixt us and them Gentle- men, Free-holders, of great means, we beſeech you (my Lord) to ſhew us ſome pity, that they may be of the Jury.

The Judge informed by thoſe worthy *Juſtices of the Quorum* concerning theſe Men ſo named by the Priſoners, and knowing the honeſty and good credit of the choſen Jury; their exceptions againſt them are not admitted of, and ſo theſe indifferent Gentle- men are paſſed by.

The Clerk therefore is com- manded to go forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and ſet to the Bar.

The firſt which is called out, is the *Old man*.

*1. Old-
man Ar-
raigned.*

Then ſaith the Clerk, Goaler, ſet out *Old man* to the Bar.

Then he is brought to the Bar, and commanded to hold up his hand, and his *Inditement* is read.

Old-

Old-man, thou art indicted here
by the name of Old-man, of the
Town of Evabs, Temptation, in
the County of Adams consent, that
upon the day of Mans fall in Pa-
radise, when he was driven out, *His Indict-
ment.*
thou diddest corrupt the whole
Nature of Man, Body and Soul,
loading all and every of his Po-
sterity, coming by generation,
with the body of Sin, making
him indisposed to any thing that
is good, framing lets to any holy
duty, and polluting his best acti-
ons, but making him prone to
all evil, bringing him captive to
imperious Lusts, and so causing
him to live in continual rebellion
against God, contrary to the peace
of our Sovereign Lord the King,
Jesus Christ, his Crown and
Dignity.

What sayest thou to it?

He pleads not guilty, and so
puts himself to the Trial.

Then the Cryer calleth for E- *Evidence,*
vidence against the Prisoner.

Then cometh forth David,
whose

- David. whose Evidence is this, I was shapen in iniquity, and in sin hath my Mother conceived me. Job's is this: He cannot be clean that is born of a Woman. Isaiah, his Evidence is, That all are Transgressors from the St. Paul's Womb: Saint Paul's Evidence is, most clear; for being asked what he could say? He answered (my Lord) this Old man hath been the death of very many. I have woful Experience of him; a wretched man hath he made me.
- Ra. 5. 15. He took occasion by the Commandment to work all concupiscence in me, 21. 13. 21. He deceived me, and slew me, 15. 19. 23. brought Death in me, so that in my flesh dwelleth no good, but when I would do good, evil is present with me, so that through him the good I would do, I cannot, and the evil I hate, that I do; He maketh War against the Law of my mind, and bringeth me into captivity to the Law of Sin. Thus (my Lord) is in me the Body of Death; from which I desire to be delivered; and this is that I can say.

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The evidence being thus clear the Jury presently, being all agreed, give in their *Verdict*, and being asked what they say of the Prisoner at the Bar, guilty, or not? they answer, guilty: *Verdict.*

Then he asked what he can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am wrongfully accused, and am made the Man I am not, there is no such thing is Original Corruption. *Pelagius, a learned Man, and Anabaptists.* and all those now that are called *Anabaptists* (who well enough know all these Evidences brought against me) have hitherto, and yet do maintain it, that sin cometh by imitation, and not by propagation, and in-bred pravity. Good my Lord, I beseech you, be good unto me, and cast not away so poor an Old man: (Good my Lord) for I am at this day 5569 years old.

Then said the Judge, *Old-man,*
the

the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou cravest pity, it is pity thou hast been suffered so long, to do so great, and so general a mischief as these good Men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

Old-man, the Law of the King allowes thee not the benefit of the
Ro. 6.33. Clergy, for *The reward of sin is death*; This is his Majesties Decree, unchangable, as the Law of the
object. Medes and Persians.

Good my Lord, that is meant only of actual sin, and not of me.

Ans. That is not so, for Original sin is sin, and all Men know that Children die, that never sinned by imitation, or actually after the similitude of Adams transgression, And Death goeth over all in as much as all have sinned. If sin were not in Infants, they could

could not die, hear therefore thy sentence.

Thou (*Old-man*) hast by that name been indited of these Felonies, Out-rages, and Murders; and for the same arraigned; thou hast pleaded, Not guilty, and put thy self upon the Trial, and art found guilty; and having nothing justly to say for thy self, this is the Law: Thou shalt be carried back to the place of Execution, and there be cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts, of every one that hath truly put on Christ.

The Sentence.

Eph. 4. 22
Col. 3. 5. 9

This sentence pronounced, the Sheriff is commanded to do Execution, which Religion by his Under Sheriff Resolution, seeth throughly performed.

The Executioner is he that hath put on Christ, Gal. 5. 24.

Executioner.

This Prisoner thus proceeded against, the Goaler is commanded to set out Mistris Heart to the Bar, who is commanded to hold

Mistris Heart
Heart
tryed.

up

up her hand, and then is her Inditement read.

Her Inditement.

Mistriss Heart, thou art here indited by the name of *Mistriss Heart of Soul*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will thy man*, and hast been so hardned, that thou couldest not repent, and so blinde, that thou becamest past feeling, and hast made Men to give themselves over to all lasciviousness, to work all uncleanness, even with greediness, to be also very slow to believe all that the Prophets have spoken; and to be so enraged with choller sometimes, as to run mercilessly on Innocents to murder them, and to cause men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evil thought, word, and deed, committed against God and man. Thou hast been

Rom. 2. 5.

Eph. 4. 18.
19.

Luke. 24.
25.

Act. 7. 54.

Mat. 9. 4.
St. 22. 34.

been a receptacle of all the abominations of every sin whatsoever, *Iob. 13. 2.* and hast had conference with Satan to lye unto the Holy Ghost, *Act. 5. 3.* and for greedy gain; at the Devils suggestion, hast set some on work to play the Taytors to the shedding of the innocent blood of our Sovereign, contrary to the Peace of the King his Crown *Iob. 13. 2.* and Dignity. What sayest thou to this Inditement? Guilty, or not guilty?

She answers. Not guilty, and puts her self to the Tryal.

Then the Cryer saith, If any man can give Evidence against the Prisoner at the Bar, let him come; for she stands upon her deliverance; then come in such as can say any thing against her, and first is *Hearts's Accusers.* Moses.

Moses, what can you say against *Moses.* this Prisoner? look upon her, see if you know her.

My Lord, I know her well enough, she made me, and my brother *Ps. 106. 32, 33.* Aton to speak so unadvi-

advisedly with our lips by her passion, that we could neither of us be admitted to go into the Land of Canaan. This I can say of her, *Gen. 6 5. Gen. 8.2.* That every imagination of her thought is only evil continually, and that naught she hath been from her youth up.

Moses having ended, then saith the Judge, Is there any more?

To whom answer is made, Yes (my Lord) there is Jeremy the Prophet.

Jeremy. Jeremy the Prophet look upon the Prisoner, can you say any thing on the behalf of his Majesty?

My Lord, this I can say, *Jer. 17.9.* That she is deceitful above all things, and desperately wicked; so that no man without Gods special assistance can either find out her devices, or escape her treacheries.

And this moreover I know, that she hath been sent unto and forewarned to wash her self of her wickedness, and yet for all this

this, ſhe doth lodge ſtill ill thoughts in her houſe. Yea (my Lord) ſhe hath ſeduced many from God, making them to walk after her evil counſels and imaginations, to their utter deſtructions. And I am truly informed, that there is even the place where the enemies of their own Souls do work their wickedneſs and miſchiefs.

Pſal. 58. 6.

Is there any more Evidences?

Yes, my Lord, here is Ezekiel.

Ezekiel, What can you ſay? *Ezekiel.*

My Lord, I can witneſs thus much; ſuch is her lewdneſs, that ſhe followed after Idols, and after Coveriouſneſs, which is Idolatry, both high Treason and Rebellion againſt God. Yea ſo very ſhamleſſy and lawleſſy ſhe carrieth her ſelf, that if ſuch lewd companions came not in to her, ſhe will go out, and follow them.

*Ezek. 20.
20. & 3.
33. 1.*

Theſe be witneſſes enough, ſaith the Judge to condemn her, but is there any other?

Yes, my Lord, pleaſe you here

F are

are more; here is St. Matthew.

St. Matthew, What can you say against the Prisoner at the Bar?

St. Math. My Lord, I have heard it from the mouth of my Lord Chief Justice himself (when I did attend upon him, he having occasion publicly to speak of her) that out of the heart do come evil

Mat. 15. thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness. All these evils he witnesseth to come forth of her House; so that it is evident against her by his honours undoubted testimony, that she is an harbourer of a company of very bad and unsufferable guests. St. Mark here, next me, can witness as much.

St. Mark.
Mark 7.
21. 22. 23.

It is very true my Lord.

Here is an Harlotry indeed (saith the Judge) Jury, if you be agreed, give in your Verdict, what say you of this Prisoner?

Guilty,

Guilty, or not guilty?

We say, Guilty, my Lord.

Woman, what canst thou say
for thy self, that sentence accord-
ing to Law, I should not be pro-
nounced against thee?

Ah, good my Lord, take pitty
on me, poor weak old Woman;

*Heart's
Plea for
her life.*

these Men speak against me the
worst that they can because I
would not be ruled by them.

They speak of malice my Lord.

If I have misdemeaned my self
any way, it was by this Old men

my Fathers misleadings. (My

Lord) by whom, I thought, that

being a Woman, I should be

wholly guided. But hear me

(good my Lord) I beseech you,

let not these Mens testimonies

cast me away: for I did dwell

with as good men, and better

than they are, or ever were (my

Lord) as other can witness, to

my great commendations.

Then saith the Judge, who are

these I pray you?

I dwelt (my Lord) with King *Pf. 131*

1 Chr. 39.
39.15.17.

David, with King Solomon, and was in their house held to be a perfect Heart; So was I after accounted in King Asa's house. Yea, my Lord, with Abraham the Father of the Faithful, was I found faithful, and such hath been my credit, that I was well spoken of even to God himself by good King Hezekiah, That all this is true that I say, I beseech you to ask Isaiah the Prophet, as also Nehemiah, and others that have recorded the same.

Ignorant
People
praise
their ho-
nors.

Besides all these (be pleased to hear me, Good my Lord,) ask all the Country People, and they will with one mouth speak well of me. They have (say they) a good Heart towards God, and that ever since they were born, they never found me so wicked as these wretches are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pity a very old aged poor Woman, as ever you came of a Woman.

Wo-

Woman, Woman, for the witness against thee, they are without exception, and thy own mouth doth condemn thy self, in that *first*, thou dost confess, that thou wouldest not be ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. Again, that thou dost acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the Law to be crucified.

The Judge's speech to her.

As touching *David's* heart, *Solomon's* heart, *Asa's* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou dost lewdly seek to deceive by equivocation, and to beguile the standers by with thy tricks of Jesuitical consanguage. True it is, that there is great commendation of an heart, and the same to be an honest, and good heart, an upright heart, a

*Mat. 19.
Luke. 18*

The heart is twofold.

Sanctified.

Corrupt.

faithful heart. But Woman, this is the heart sanctified, and purged by faith in all those that are born a new of Water, and the Holy Ghost; but this is not that which thou art, the natural and corrupt heart. Thou art that commendable heart in name only, but not in quality, therefore thy boasting is vain, thy pleading subtilty, verifying *Jeremiah's* evidence of thee, that thou art very deceitful.

As for the vulgar praising of thee, it is through their own self-love, and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee, Thou dost therefore but trifle away the time, and trouble the assembly.

As for thine age, it procreth thee no pity at all, because thou hast beguiled, undone, and bewitched so many. Thine Age should have taught thee better things, but thy obstinacy in wickedness would not suffer thee

Hear

Hear therefore thy sentence.

Thou Mistriss Heart hast been indited by the name of Mistriss Heart, of those Felonies, Murthers, Conspiracies and Rebellions, and for the same hast been arraigned: thou hast pleaded not guilty, hast put thy self to the Trial, and been found guilty, having nothing justly to say for thy self. This is the Law. Thou shalt be carried back from whence thou camest, and there live condemned to perpetual imprisonment, under Master New-man the Keeper, without Bail or Mainprize. Goaley take her to thee, look to the Prisoner, and keep this Heart diligently, and take heed lest there be at any time in you an Heart of Infidelity to depart from the living God. Mr. Sheriff Religion, and the Under Sheriff Resolution, do see it performed very carefully and speedily according to the sentence given.

Sentenced
against
Mistriss
Hearts

Her punishment.

Pro. 4. 23.
Hab. 3. 12.

After Mistriss Hearts arraignment

ment, and condemnation, *Wilful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Will ar-
to 22. d. *Wilful Will*, thou art indited by the name of *Wilful Will*, of the Town of *Free*, and in the Country of *Evil*, that thou partaking with *Old-man*, and lewdly living at the bent of *Mistriss Heart*, hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*, to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majellies *Garrison*, appointed for the safe keeping of the Town of *Soul*, and so of the whole *Island*, and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Sovereign Lord

Lord the King, his Crown and Dignity,

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his Trial by God and the Country.

Then were witnesses called out, *Witnesses called out.* and the first of them was the Captain of the Garrison, which was one Captain Reason.

The Captain coming before the Judge, was asked what he could *Captain Reason.* say for the King, against the Prisoner at the Bar?

My Lord, saith he, by my Sovereigns appointment, I was made Captain of this Garrison in Soul; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what he himself liked.

But he having conceited himself to be free, and not under controlement, and being grown

*Reasons
and argu-
ments to
convince*

Full, he hath by the bewitching
of Mistriss Heart, and her Maids,
endeavoured to bear all the sway
treading down with contempt
all my lawful commands. I
made many fortifications against
his violent courses, to restrain
his out-roads, lest thereby he
should have made way for his
Enemies breaking in upon us, to
the danger of the whole Island;
but all these fortifications very
often he hath defaced, and by the
force of strong passions, he hath
born them down before him
without any regard of supreme
or subordinate authority what-
soever. He may well (my Lord)
be called *Willful Will*, for except
he be more under subjection,
neither I his Capirain, nor ever
an Officer in the whole band,
will be obeyed, yea, assuredly
(my Lord) if he be not curbed,
the whole Town of *Soul* will be
overthrown, and all the Island
fall into the Enemies hand, to
the great dishonour of his Ma-
jesty,

testy. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Cryer, call in Captain Reason Lieutenant.

What's his name, saith the Cryer?

He is, saith the Clerk, called Discourse.

Lieutenant Discourse, come in to the Court, *The Lieutenant his witness.* Vous avez the Lieutenant.

Lieutenant, what can you say touching this *Willful Will*, the Prisoner at the Bar?

My Lord, my Captain and I have had many occasions of much conference upon every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindred our designments. For say we what we could, he would have all things go after his pleasure, and only to satisfie the lust
of

of Mistress Heart, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you,

How call you him, saith the Judge?

He is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court, *Vous avez Profession*.

Ancient, What can you say for the King against the Prisoner at the Bar?

The *An-*
ciens his
witness,

My Lord, when I bare my colours of a *holy conversation*, and displayed the same in *Word* and *Deed* before the company, be hath attempted, and that not seldome, to rend and tear them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy

my hath sought to deface my colours, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole Band of good qualities, gifts and graces in the Town of Soul.

So heady he is, and so perversely bent to his own will, that he never regardeth for the present what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them: Here they stand by me.

What do you call them, saith the Judge? my Lord, saith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good Government. Sergeant *Unity*, come in, What can you say of this Prisoner?

My Lord, when all the whole Band lovingly, as one Man, were

*Sergeants
Unities
obey-
witness.*

obedient in all things, he upon every least discontent did Murine and endeavoured to set us at odds one against another. He hath adheared to secret Conspiracies of inbred Corruptions; yea, and hath not been only found to favour, but also to stand for, and to grace our open enemies even Sathans suggestions, and the pomps and vanities of this wicked World; to whom he hath been so serviceable, as if he had been a prest Souldier for them, forgetting his Faith and Allegiance to his own Sovereign. If he be not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow Sergeant Order, can say more.

Sergeant Order, What is that you have to witness against the Prisoner?

*Sergeant
Orders
witness.*

My Lord, whensoever he cometh out of that lewd Harlots house, Mistriss Hearts, and from among her young Stumpets, he is so enraged, as he beaverth him-

himself more like a savage beast than a Man: all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitful Companion, called *Shew of Good*, to hearten him in his forward courses and bad intisements. Of himself he is ill enough, but these (my Lord) make him incapable of good Counsel, or of the best advice that our Captain can give him,

*Compa-
nions to
Willful
Will.*

Were are, saith the Judge: these fellows, why were they not apprehended and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled. Our Captain *Reason* made diligent search after them, but could not find them. For my Lord these Companions durst never appear with him, but when they knew him to be wholly bent to his

his own will, and when they were very sure our Captain had not strength enough with him to withstand them, otherwise they would keep close and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this Prisoner, if he hap to be released.

Upon this the Judge gave order to Master Sheriff, to his Under Sheriff, and to all the Justices of the Bench for the speedy apprehending of these two lewd and rebellious companions. Then the Cryer was commanded to call in one witness more which, was one of the Corporals of the Band, whose name was Discipline, who being there attending, presently appeared.

The Corporal being at the Bar, it was demanded of him what he could say more than had been spoken?

*Corporal
Discipline
witness.*

My Lord, saith he, though
very

very much hath been spoken, and
 that most truly against him, yet
 to have I more to say than hither-
 to hath been spoken by any of
 them. It is well known, my Lord,
 to the whole *Corps de Garde*,
 how unruly he hath been after
 the setting of the watch, such
 conceit he hath ever had of his
 freedome (my Lord) that my
 very name hath been odious un-
 to him. He hath gotten such li-
 berty, that he could never en-
 dure to be disciplined, our arms
 he hath taken, and made them
 often unserviceable.

*Will is a
 great hin-
 derance of
 spiritual
 warfare.*

Our *Powder* of holy affections
 he hath damped, the *Match* of
 fervency of spirit he hath put
 out: the *small shot* of spiritual
 Ejaculations he so stopped as in
 time of need they would not go
 off; of the *Sword of the Spirit*,
 the Word of God, he quite took
 away the edge: he brake the
Helmet of Salvation, bruised the
Brest-plate of Righteousness, the
Shield of Faith he cast away, and
 unloosed

unloosed the *Girdle* of verity,
 The *points* of all the *pikes* of di-
 vine threats by presumption he
 so brake off, as they had no force
 to prick the *Heart*. He would
 (after the *Watch* was set) of
 himself without the *Word* go
 the round, and divers times
 meeting the *Gentlemen* of the
 round holy *Meditations*, and di-
 vine *Motions*, he would stop their
 passages, and turn them back a-
 gain. And not seldom hath he
 fallen upon the *Centinels*, quick
 apprehensions, and put out their
 eyes, so as they could not, if the
enemies had approached, have
 discerned them. My Lord, by
 his wilful unruliness, and by his
 obstinate Masterfulness, he hath
 often indangered the whole
Island of Man, the lower part
 called *Corps*, and the higher
 called *Soul*, and in a manner
 delivered them into the enemies
 hand. For the common *Souldi-*
ers, the powers and faculties of
 both are too often swayed by
 him,

him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captain, he will surely at the length yield this his Majesties right into the hands of Forreign powers, which duly watch to have by him some opportunity to invade us. They have (my Lord) often assailed our Castle of Confidence, raised upon the Mount of God's mercies, hoping only upon his help to make a breach therein, and entering to cast us out, we therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yield you, without respect of persons.

Honest Men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in; what think you of the Prisoner, guilty or not guilty?

They

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They answer, guilty my Lord.
 Then the Judge turneth his
 speech to the Prisoner; *Will*
Will, thou hast heard what all
 these have witnessed against thee,
 what canst thou now say for thy
 self, why the sentence of Death
 should not now be pronounced
 against thee?

Will
speaks to
the Judge.

My Lord, I am a Gentleman
 free born, and ever like a Gen-
 tleman brought up in liberty.
 And though I was in some sort to
 be ordered by Captain Reason;
 yet I ever held my self his equal,
 and stood upon my freedom of
 chusing or refusing, or of sus-
 pending the action. He had no
 authority to enforce me further
 than it pleased my self. I have
 always been a free Man (my
 Lord) from servile obedience to
 any Man, and owe subjection to
 none but only to my Sovereign.
 I cannot deny but that Captain
 Reason hath offered daily to ad-
 vise me, and I have not ever
 wholly rejected his counsel: If

I have at any time miscarried, it was through the lewd Mistress Hearts deceiveableness, and the violence of these her passionate affections mis-leading me, for want of deliberation before I either chused or refused the thing objected before me.

I do here (my Lord) ingeniously confess the truth of all that which these Witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that I stood too much upon my birth and gentry, as too many at this day do, having never a good quality besides to brag or boast of. I took it for granted, that my gentry stood in idleness, pleasure delights, Hawk-
ing, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-pipe, putting on of new, and variety of fashions, in Hat and in Hair, in Cloaths and in Shoo-tyes, in Boots and in Spurs, in Boasting
and

*Abuse of
birth and
Gentry.*

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and Bragging, in Cracking of Oaths, in big looks great words, and in some out-bearing gestures the forms of Gentry: which I verily, suppose should sufficiently of itself have born me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonness in Mistriss Hearts house, through which I was brought into all these rebellious disorders, for which I justly deserved my Souveraigns indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pittie upon me.

Judges
speech to
Will.

Willful Will, I am sorry that thy deserts are no beter, being so well born, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vain mistake, and foul abuse of the conceit of Gentry, which consists of noblenesse of spirit, honourable endowments of mind, praise-worthy qualities, and serviceable imployments for the King
and

The Gen-
rys what

of *and Country*; and not in such
base conditions as thou hast na-
med, unfitting altogether true
Gentry, being indeed the fruits
either of degenerating spirits
from the worth of their Ance-
stors, or the property of New up-
starts, never having had the right
breeding of true Gentry, nor the
understanding of the true quali-
ties of a Gentleman indeed.

But seeing thou art humble
and penitent, and mayest do his
Majesty good service hereafter,
thy deserved sentence shall be
deferred off, till his Majesties
pleasure be further known con-
cerning thee: yet in the mean
space, thou art to be bound to
thy good behaviour, and be car-
ried back again, to remain un-
der the custody of Master New-
man. Goaler, take him to thee,
and see him forth-coming when-
soever he shall be called for.

Then said he, I humbly thank
your Lordship, and so bowing
himself to the Bench, he is car-
ried

ried away from the Bar, to the place from whence he came, to remain Prisoner until he should be released.

After he was removed, the Goaler was commanded to set *Mistriss Hearts Maids* to the Bar. But upon deliberation they were sent to Ward again unto another time. The reason was, for that two great *Traytors* and *Rebels*, chief amongst the damned crew, were presently to be arraigned, which would take up the allotted time before the Court should break up, and the Bench arise.

Two Capital sins.

These two were *Covetousness* and *Idolatry*, Capital Thieves, pestilently mischievous against God, his Worship and Service, against the Church, and against the Common-weal.

Col. 3. 5.

Covetousness

Covetousness was joyned with *Idolatry*. because he is also called *Idolatry*. Now all other Prisoners removed, and the Judge with the Bench ready for these, the

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the Clerk willeth the Cryer to command the Goaler to let Covetousness to the Bar, which the Goaler doth forth-with.

Then saith he unto him; Covetousness, hold up thy hand and hear thy Inditements.

Covetousness, thou art here in *His Inditement* indicted by the name of Covetousness, in the Town of Want, in the County of Never-full, that from the day of thy first being thou hast been the root of all evil, having made some to play the Thieves, others to commit Treason against our Sovereign Lord the King, others to Murther Innocents for their inhoiſtance. *1 Tim. 6. 10.* Thou art also here indicted for Bribery, extortion, oppression, usury, injultice, cozenage, unmercifulness, and a multitude of outrageous Villanies: besides thy hindring Men in holy duties and means of Salvation, forcing them head-long to their destruction, contrary to the peace of our Sovereign Lord the King, his
G Crown.

Crown and Dignity.

What sayest thou to this Inditment, guilty or not guilty?

He answereth, Not guilty (my Lord) and so he puts himself upon the Trial.

*The first
evidence
against
him is re-
pentance.*

After this the parties that can give Evidence are called in, and first Repentance is commanded to produce his Witnesses.

Repentance, what can you say?

My Lord, since the Prisoner was committed to Prison, and put into Ward, some of my Witnesses are dead, as Achan Ahab, and Judas.

Then saith the Judge, Look the Records Clerk, and read them.

*What evil Cov-
ousness
hath
done,
Jus. 7.*

My Lord, I read here that Achan confessed, that by Covetousness he was moved to look upon a wedge of Gold, and so covering it, stole it, and with it a Babylonish garment, to the death and destruction of him and all his, also I here find, how through Covetousness Ahab longed for poor

poor Naboth's Vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But Jezebel procured by his leave and liking the death of Naboth and his Sons, and so got possession of the Vineyard. Moreover, I find here, that Judas confessed how he betrayed the innocent blood of our Saviour through Covetousness, and desire of money. This is all the Confession, my Lord, in the Records.

Then the judge willeth the Constable and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you, against this Prisoner at the Bar?

*It troubles
and darkens the
understanding.*

My Lord, when we went to make search for him, he hid himself so close, as we had much ado at first to find him in Mistress Hearts house; who had almost perswaded us that he had not been there, until I learned it

*David's
care to
prevent
covetous-
ness.*

*Psal 119.
36.*

*Without
diligent
search, it
is hard to
find out
our Cov-
etousness.*

from David the man of God, whom I had found petitioning the Lord Chief Justice for a Warrant of the good behaviour against the Covetousness of the Heart. Then thought I certainly he is here in this house: for if David feared to have him in his heart, that gave so many millions of Gold and Silver, 3300 Cartload of Treasure for the building of the Temple, can I think him not to be here? I sought therefore diligently, my Lord, and found him, but before I could attach him, he was got into a dark corner, and attempted to blow out my Candlelight, and to have escaped me. But I and my Company took such diligent heed to him, as he could not get from us: yet before we could bind him, and bring him away, he endeavoured to mischief as many as came near him, and would by no means obey my Warrant, as the rest here, my Lord can tell, if you

you please to hear them. Then began every one of them to speak.

Care complained, that he had almost choaked him with the World and worldly businesses, so as he had no leasure to mind Heavenly things. *Care complains*

Clearing accused him that he had so undermined his understanding at unawares; as almost he had broken the neck of his good name and reputation, of Profession and Religion. *Clearing accuseth him.*

Indignation complained, that he had well nigh lost his life by him: for whereas before he could not behold Sin, but with an holy anger; now profit of Sin, through this cursed Covetousness, made him look cheerfully upon it, and heartily welcome it for profits sake. *Indignation complains.*

Fear complaineth, that he did bewitch him: for said he, whereas before I was tender-hearted, and trembled at Gods Word, desire of gain made me loath to loose *Fear speaketh against him.*

my commodity, though I got it with Sin.

*Vehement
desire
born by
Sin.*

Vehement desire dit greatly complain of his violent setting upon him, to make him eager after Earthly things, so as he could hardly take any rest.

*Zeal
Diminid.*

Zeal complained, that he struck himself hard upon the head, as the blow made him in hope of gain, almost without sence of Gods glory, which before he preferred above all things in the World.

*Revenge
made
weak.*

Lastly, *Revenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master Sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence: and these also were Men of very good account, and of great worth in their Country; *Master Church, Ma-*
ster

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Her Common-weal, Master Household
Master Neighbour-hood, and Ma-
ster Good-work, who having an-
swered to their names, they give
in evidence one by one.

*Other
witnesses
produced.*

Master Church, what can you
say against the Prisoner at the
Bar?

My Lord, I am not able to
reckon the particular mischiefs
he hath done against me. There
falleth never a Benefice of any
reasonable value, but he sets
many to run and ride after it,
and to offer largely for it, and
maketh some Patrons Thieves,
and to admit many an Ignoramus
into the charge and cure of
Souls; and many a Minister to
be a perjured Simonist before
God. He maketh not a few to
heap up means, not only for
maintenance, but also to make
themselves great; and many
which come in freely to neglect
the care of their Flocks, and to
seek after their Fleeces, to care
to be rich, and to follow so af-

*Master
Church
his wit-
ness.*

ter the World, as that either they give over to preach, or do make them preach at home very idly, seldome, and unprofitably, though abroad either for their hire, or applaudity, more diligently and commendably,

*People
hindred
by covet-
ousness
in the
Church.*

When People come to Church (my Lord) he marrieth their devotion, and haleth their Souls out of the Church, to make them to be walking their grounds talking with their friends, plotting busineses, and to be going some journey, to be at some Market or Fair, to be counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church.

*Mat. 13.
People
hindred
coming
out of the
Church.*

When People come from the Church, he choaketh the seed of Gods Word, that it thriveth very few, and of these few, it is
more

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more in talk than in practice. Hee keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the Week dayes.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master Church have spoken sufficiently and enough to condemn him.

Call Master Common-weal,

Master Common. weal, what can you say on the Kings behalf against the Prisoner at the Bar?

My Lord, this Man hath entered so far into all businesses, as he hath almost utterly undone me. He propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. He hath monopolized commodities into his hands, enhanced the prizes

*Master
Common
weal his
account*

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of things, to the great grievance of the Kings Subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly; for the equity of the cause, by delaying the cause, by removing it from one Court to another till Men be undone. He hath, to get his desire, suborned false witnesses, counterfeited Evidences, and forged wills, Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

• Call Master Household-

Master Household, what can you say concerning the Prisoner?

Master
Household
his wis-
ness.

My Lord, this wicked Covetousness keeps holy exercises out of private houses; he will not let Parents have any time to instruct their Children, he maketh Masters use their Servants more like Beasts than Men, they are
so

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so wholly imployed in worldly businesses; as for their Souls there is no care taken, but they are left to live as soul-less Men. He causeth niggardly House-keeping, and other labouring of Servants. He breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea between men and their wives in their Family, to the great grief, and ill examples of their Children and Servants.

Yea (my Lord) he hath made Children to be cruel to their Parents, brethren and sisters to hate one another, neer of kindred and blood to go to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils and how many

*Cruelty of
Covetous-
ness.*

many wayes he hath injured me and all mine. But because other witnessess stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master Neighbour-hood,

Friend, What is it that you can say touching this Prisoner?

*Master
Neigh-
bour-hood
his wis-
est.*

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banish'd all friendly society; every man is so now for himself, as he neglecteth his neighbour almost wholly. He maketh then trespass one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably

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miserably disquieted, and almost
 utterly undone by him. For
 (my Lord) we were a company
 of very good Neighbours till he
 became Landlord: Here dwelt
 Amity, Kindness, Gentleness, Love,
 Peace, Charity, Patience, Goodness, ^{Good-}
 Ready good will, Forgetfulness of ^{Neigh-}
 wrongs, Sociableness, Good turns, ^{bours and}
 and Joy; but most unjustly by his ^{peaceable.}
 cruelty, and wrong dealing he
 hath displeased them, and brought
 (my Lord) a company of infer-
 nal spirits, for so I think I may ^{Gal. 5.}
 without offence call them, which ^{ill neigh-}
 are these: Hatred, Malice, Envy, ^{bours, and}
 Wrath, Anger, Churlishness, Dis- ^{very un-}
 cord, Niggardliness, Sturdiness, ^{quiet.}
 Strife, Debate, Variance, Emula- ^{Rom. 2.}
 tion, Sédition, Wrangling, Fraud,
 Deceit, Malignity, Despight, Un- ^{1 Tim. 3.}
 naturalness, Implacableness, Un-
 thankfulness, Fierceness, High-
 mindedness, Self-love, Make-bate,
 and Unmercifulness. The best
 that he brings in (my Lord) are ^{The best}
 Costless Complements, Fair Speech ^{kindnesses}
 How do you do, Good-morrow, Good- ^{of the Co-}
 even ^{vetions,}

even, Glad to see you well Word.
welcome, Well you drink, Farewel,
Yours to command, and such like;
also one Little good, with another
called Soon lost, and amongst these

*No-harm.
the best
man a-
mong the
Covenanters.*

No-harm, is greatly commended,
but never a Good man amongst
them, much less any Too good to
be found in the Parish, except
more in name than in deed. And
this is that which I have to say
my Lord, at this time.

Call out Master Good-work,

Master Good work, What can
you say touching the Prisoner?

*Mr. Good-
work his
accusa-
tion.*

My Lord, there hath been so
much spoken that I need say no-
thing; yet none have more just
cause to complain than I have;
for he hath endeavoured to his
utmost to root me out, and all
my posterity, *Bounty, Liberality,*
and *Hospitality*.

*Covenant-
ness an e-
nemy to
good
works.*

My Lord, we by reason of him,
daily stand in fear of our lives;
all the Country cryeth out of
him in their love to us, who well
know how often he hath attemp-
ted to murder us.

He

He hath put out of joynt both the arms of my Son *Bounty*, and almost broken the back of my Son *Liberality*, that he hardly at any time goeth upright, and all know this, that he hath violently set upon my Son *Hospitality*, and forced him out of doors, and in his stead hath let in *Pride of apparel*, *Sumptuous building*, *Affestation of vain Titles*, whom he hath made to shut the doors, perswading them that to maintain their state, they must increase their revenues, by new purchases, by racking of rents, by enhancing their fines, and incomes, all little enough to uphold their outward state, and vain pomp abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made; (My Lord) here is only one man more, poor *Poverty*, brought hither by authority

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thority to give Evidence, may it please you hear him.

Call in Poverty.

Poverty. What canst thou say against this Prisoner at the Bar?

*Poverty
his grie-
vous com-
plaint a-
gainst Co-
wens con-
fession.*

Good my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor estate.

*The Co-
wens and
merciful
in seeking
their own
gain.*

I was a man of some credit, my neighbours well know, till I had to do with him. who would lend me nothing but upon U-
sury, and that upon great bonds and morgage of Lands; and so greedy a Wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes too to keep day with him, I was inforced either to buy for time, or else to sell something out

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out of hand to make ready monies; either of which was as bad, or worse than the biting of Usury, for when *William Greedy*, a brother of his, or also *Gain* his Cousin perceived my need, Oh how did he in selling for time extort from me, and in buying for ready money press me! So that to escape a whirl-pool, I fell into devouring gulfs, and thus he undid me.

And being not therewith content (wro unto him) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Landlords* heart to depopulate our whole Parish of *Wealth*, (for so it was called) and there instead of many honest inhabitants and good house-keepers, he set a Shepherd and his Cur to feed his Flocks. This also is he (my Lord) that maketh men of fair lands (which might live well on their own revenues and demesns) to take Farms into their hands, and to drive

*It depopulates
Parishes.*

*Covetous
will give
nothing
but by
Law.*

*Covetous-
ness pro-
voketh to
Theft.*

drive out such as had been mer-
ciful relievers of their poor
neighbours. In our poor estate
we have sought to him for relief,
but instead of comfort, he hath
railed on us, threatened to whip
us, and to send us to the House
of correction. Nothing will he do
for us, but what by Law he is
inforced unto though he keep
his Church, and can sometime
also talk of Religion. He beg-
gers all of us (my Lord) on work
he will not set us, and yet will
not suffer us to seek abroad for
relief. He never seeth us, but his
heart riseth against us. He ra-
ther will adventure his own
damnation, than part with one
penny, except it be to go gay,
to buy and purchase for him and
his. Yea (my Lord) that all may
know his merciless cruelty. When
we have wanted relief, and Beg-
ged of him, he hath counselled
us to shift for our selves, and
steal out of the stacks of Corn in
gleaning time for bread, to break
hedges

hedges, to steal wood or coal in the night to make us fires, to pluck sheep, or shear off their wool for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Pigs, and Sheep, for flesh meat, to cozen men that set us on work, and to make us poor people hateful to God and man. For he careth not (my Lord) so as he may not be charged any way what we do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if wee of meer extreame need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto (my Lord) consider rightly of us, and pity our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pitied: Jury you have heard the Evidence of all, what say you of the Prisoner at the bar, Is he guilty, or not guilty?

Jury, Guilty my Lord.

Cove-

Covetousness, Thou hast heard what all these witnesses have laid to thy charge, and spoken against thee; what canst thou say for thy self, why sentence upon these honest mens Verdict I should not be pronounced against thee?

Covetousness pleads against Poverty.

My Lord, I stand for my life, let it please you with patience to hear me: And first touching this impatient, ungrateful out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth, Carelessness, Prodigality, Good fellowship, Go gay, Good cheer, Wantonness, Improvidence, Little work, and Many moths*, which (my Lord) cast him into a Consumption; and like Canker-worms consumed him quickly. I confess he came to me often to borrow, but when I saw his vain courses of expence, I was very loth to lend him, but that he so earnestly entreated me, even with tears in his eyes, oftentimes protesting, that I should greatly

What make men poor.

Excuses of the covetous in lending.

greatly pleasure him, yea and save him, and his estate from mine, if I would do him that kindness to lend him in his need.

Thus (my Lord) was I moved and deawn on to lend him according to the Statute, only I took good security, because I perceived him to be wastful. Advantage I never took, but only when I saw that he was an idle fellow and careless, and would never keep day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindness to my wife, it is more than I know of, and more then I desire of him.

Sometimes he would offer to sell me the land morgaged to me. *In buying.* when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my self as worthy to have it as any other in all reason.

For

*Is not gi-
ving.*

For my threatning of him and his company, when they went a begging! True it is because I saw, that as they had consumed themselves, they thought to rely on me, and so in like sort have eaten me up too; for idly had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong me (my Lord) for it was their *Love* to live idly, and their *Pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

*In depo-
pulating
Towns.*

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my Kinsman, Sir *Worldly wise*, when he saw how some by suits of Law, others by drunkenness and riot, others by pride and idleness did waste their estates, so as they were neither able to till their land,

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land, nor to stock their grounds, he bought their estates, one after another, and so left them to buy or hire for themselves elsewhere.

And when thus they had removed themselves, he sought the

welfare of the Common-weal

which was to hold up cloathing

(my Lord) the chiefest means

hereto set the poor on work

which cannot be without Wool,

and Wool cannot be had with-

our Flocks of Sheep.

If this worthy Knight, and

good Common-wealths-man took

any advice of me, it was for

publik good. Good my Lord,

consider that Poverty is impatient, ever complaining, and very

unthankful to his best friends,

if they do not always supply his

wants.

You know this (my Lord) to

be true, and all the Worshipful

Justices of the Bench.

Touching Master Church his

accusation, unworthly doth he

lay the faults on me for when

any

*Pretence
of publick
good.*

*His an-
swer to
Master
Church.*

*What
makes mi-
nisters so
run so for
livings.*

any do ride post so for Bedefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour need*, and all of them by *Master Haste*, to get the living, and by *Master Fear* to come short of it. It was never I that made them offer such sums of monies to Patrons (for it is my manner to advise my friends to be ever sparing of their purses) but it was their over soward friend, *Master Hope to prevaile*, that counsell'd them to make such proffers.

*What ma-
kes minis-
ters so neg-
ligent.*

I am not (my Lord) the cause of any ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord) the Parsons men, *Ease and Idle*, by whom such Ministers are too much led.

If the people profit not under those that be painful Ministers (my Lord) the fault is not through me, but the fault is in in-bred *Ignorance, Dulness, Old-*
man,

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man, Mistris Heart, and Wilful
Will her man, and Maids hating
to be reformed, Dislike of Teach-
ers either for the Person or Do-
ctrine. Want of love of the Truth,
Contentedness to live and die in
Ignorance, and the very Devil
himself (my Lord) their utter
enemy. These ought to bear the
blame (my Lord) and not I.

Who hin-
ders peo-
ple from
professing
under the
word.

Psal 50.
I King 2
Isa. 6.
Man.

For I Master Common-weal (my
Lord) I marvel that he should
thus abuse me, and wrong me,
for (my Lord) he knows well,
that I have many ways enriched
such as belong unto him: his
cunning Merchants in trading,
and his crafty Lawyers in plead-
ing. I have holpen many a mean
man to a great estate, and many
a base birth to be counted of the
Gentry, Forward have I been to
help all sorts of every estate, of
every profession, and of every
trade and course of life, and
must I now be questioned for
my life?

Answer
to Com-
mon weal.

Concerning Master Household, H he

Answer to
Household.

he hath no reason of all others
 to blame me; for I taught him
 how to be wary in his house-
 keeping, how to manage his e-
 state for his best chiefe, how to
 advantage himself in buying and
 selling Corn and Cattell, how to
 let and set, and hire grounds to
 graze and fat Cattell, and (my
 Lord) I ever sought his profit
 in all my courses. He hath no
 cause thus to accuse me to your
 Lordship. He had never gotten
 up to have maintained so great
 a Family, but by me. I raised
 his Father from a base Cottage
 to be a Free-holder, and for him-
 self to be Master of a great Fa-
 mily and hous hold. If any such
 evils have happened under him,
 as he complaineth of, let him
 accuse *Unnaturalness*, *Impatience*,
Unruly Passions, and such like ma-
 ke-bates, and withall the *Suggesti-*
ons of Satan, which do set men on
 such mischiefs, and not me (my
 Lord, (

*What
 makes do-
 bats in a
 Family.*

*Answer
 to Neigh-
 bourhood.*

For Master Neighbourhood, he
 may

may of all other be aſhamed to
accuſe me ſo, becauſe he hath
lived much better, and nothing
worſe by me (my Lord,) for I
cauſed to be removed from him
and his Neighbours, in their
often and idle meetings (which
they pleaſed to call Good-fellow-
ſhip) a Company of very Un-
thrifty, Waſte, Ryon, Pedigality,
Drunkenneſs, Gluttony, Idleneſs,
Careleſneſs, Needleſe-Expence, and
a rout of very Rascals, with
reverence be it ſpoken (my
Lord) I taught him, and all ſuch
as he is, a better way to live, and
a more thriving courſe, to look
diligently to their eſtates, and
to take good courſes, to ſave, to
get, and to increaſe their means.
As firſt having abandoned ſuch
lowd company before namcd, in
the next place I adviſed them
to put away their bad men-ſer-
vants, Slack and Slothful, Care-
leſs and Waſteful, Gor-belly and
Toſ-pot, Weak and Way-ward
Love-bed and Drowſie, Lightsinger

Bad ſervants
67.

Bad men-
ſervants.

*Bad maid
servants.*

and Lurching, Gamester and Grogg, Slip-string and Wanderer, Scape-thrift, and Spend-all, and such like unprofitable Hindes. And withal to rid themselves in like manner, of all their bad Maid-servants, such as these, Pranker and Prattle, Wanton and Love-sick, Sleepy and Sluggish, Sweet-lip and Dainty, Gauding and Forgetful, Green-sickness and Tender, Drivel and Slut, also and above all the Chare women, and her daughters Pocketing and Filch, with all their fellows.

*Thrifty
man-ser-
vants.*

And instead of these (my Lord) I commended unto them a Company of Men-servants worth entertainment, all one mans children, the sons of mine honest Neighbour Good husbandry; as Care, and fore-cast, Make-haste, and Wary, Thrifty, and Pinch, Advantage and Hold fast, Cunning, and Catch, Watchful and Toylsome, Homely-fare and Mean-clad, Clouted shooe and Patch Up, betimes and Labour, Last-up and Trusty

Trusty, Getting, and look fast, Spend
little, and Get much, Take time,
and Lose nought, Debtless, and
Gain, with such other profitable
servants.

And because I knew that Maid-
servants answerable to them
were as necessary I advised the
best I could to provide such also,
the daughters of Good housewifery, Profitable
as Eager and Spare, Quick and ^{maids,}
Nimble, Trusty and Timely up,
Healthful and Chaste Ever doing,
and Silent, Witty and Pliant,
with other of the like nature,
helpful to uphold a mans estate.
By which good counsel of mine
(my Lord) Neighbour-hood liveth
now richly, and not beggarly,
Need knocks not daily at his
door either to beg or borrow,
as he was wont to do.

Concerning the last man Ma- ^{Answer}
ster Good-work, he hath least cause ^{to Good}
of all other to complain; for ^{work,}
that same which he pleaseth to
call in me Oppression, Usury, Ex-
tortion, and what not, have built

many a fair *Almes house*, many a goodly *Hospital* in the Land (my Lord) and have also given by will, many a large Legacy to the poor, and much to publick uses.

*Covetous-
ness a Ro-
man Ca-
tholick,*

My Lord, when I was a *Roman Catholick* in our Fore-fathers days, none was then in more grace and favour with all the *Clergy* than my self. By me the holy Father the Pope greatly increased his Treasury, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious Dignities; by me (they making Religion a cloak for me to put on) they got such stately Houses for their dwellings, and for the variety of their orders, built in the best places of every Nation, and such yearly Revenues as did exceed for their certain maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men procured for

for witnesses have been suggest-
ed, for falsely have they spoken
against me. Good my Lord, good
my Lord, do me right I beseech
you.

Stand up, stand up Fellow, I
have heard with patience these
thy verbal Apologies; thy sub-
til shifts to acquit thy self, thy
fair shewes to win thee credit, if
it were possible thereby to pro-
cure thine own release; But
know, that yet for all that thou
hast said the Inditement against
thee standeth firm, and the Evi-
dence against thee is good, which
here my brethren the Kings Ser-
geant, and the Kings Attourney,
and these worthy Gentlemen, Ju-
stices of this County, likewise af-
firm.

*Judges
speech.*

It is very true which your
Lordship saith.

Good (my Lord, before you
pronounce sentence against me,
as you a righteous Judge, hear
me, but this once more.

What hast thou to say yet for
thy self?

H 4

My

*Covetous-
ness would
find an
error in
the in-
dicement.*

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My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousness*, as all this while my Adversaries have born your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerk called *Experience*, brought it forth and read it; in which his name was found to be *Covetousness*, and that by the witnesses of his neighbours, to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

*The Co-
vetous will
be only
held
absent.*

My Lord, I do not deny it, for my name is *Thrift*, but when I got up some wealth, the envy of my neighbours gave me this other nick name; and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love me, and are glad of my welfare, they have told

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told me, that my name formerly was *Thrift*, and they do assure me that I am untruly called *Covetousness*,

Then saith the Judge, who be these, and what are their names?

My Lord, one is *Master Flattery*, a loving kind man; and another is *Master Soothing* his kinsman, both of them my familiar friends, whom I have often invited and welcomed to my house. Also many other of my good neighbours do affirm as much to me, as my Neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though some of these be but poor men, yet I have ever known them all to be so honest, that they have hated to flatter me. There are besides these (my Lord) other very substantial Gentlemen, as *Master Lucie*, *Master Bribery*, *Master Oppression*, *Master Hard-dealing*, *Master Scrape-good*, *Master*

*Who they
be that
call Cove-
tousness
only
Thrift.*

Enemies
to Cov-
etousness.

What the
Covetous
may do.

Niggard, Master Pinch poor, Ma-
ster Extortion, Master Base-mind,
Master Chub-rich, Master Usury,
Master Hard-heart, Master Love-
good, Master Suck-in gain, and
Master Gripe-hard: All these (my
Lord) and other more of my good
friends, have much marvelled,
that I would suffer my self to be
so falsely called *Covetousness* by
these my Accusers, my ever hate-
ful and malicious enemies, such
as is Master Pity, Master Relief,
Master Liberality, Master Bounty,
Master Hospitality, with certain
lowd companions, such as Care-
less, and Wasteful, Pride, and Pro-
digality, Idle, and Belly cheat with
the like haters of my thriving,
and provident courses; For I
have heard some Preachers say,
that he which provideth not
for his Family, is worse than an
Infidel, and I would be loath to
be held such an one that am a
Christian man. And (my Lord)
if it please you to hear me, and
also to believe me I have ever
hated

hated Covetousness, for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as be held of the nicer cut, ever rayling against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it happened that I reserved out of them any Tythes, it was then upon my Chaplains thankfulness, and only upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poor, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my Stewards and Bayliffs told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have been any whit sparing, it was only warinels, to avoid Ryot, Excess, Drunkenness, and Gluttony, which every honest man bareth

Covetousness hath
fair pre-
tenses,

If

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If the poor (so many as came) were not all relieved, it was for that I saw beggars to increase thereby, and so I may do more harm than good by my almes; for while some came from far, for an almes, or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and coming a whole days labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great pains taking, for present, and for future maintenance of my self, my wife, and children after me, and I meant withal, when I dyed, to have given something to the Church, something to the poor, and a reward to a preacher, to preach my Funeral Sermon, and somewhat more, perhaps, to other good uses.

*The Co-
mmons will
justifie
themselves.*

Good my Lord, I beseech you consider of me, I have ever had a good mind to wrong no man, but only have striven carefully and

and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will only prove me to be *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill hap, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I only sit to judge, and not to be thy accuser, I could tell thee; first, that those thou hast before named, to prove thee to be

One may
be cov-
ous, and
yet do ma-
ny com-
mendable
things.

Mat. 6.
Mat. 23.

Luk. 16.
14.

Mat. 23.
Mark. 10.
24.
Ezek. 33
30, 32.

be Thrift, and not Covetousness; are either flatterers, or fearful to displease thee, or wretched and companions in evil like to thy self. And therefore their witness is nothing worth: Next, that all thou hast alledged concerning thy Religion, thy almes-deeds, thy house-keeping, and the rest, do not clear thee of Covetousness; for the Scribes and Pharisees would pay Tythes, fast weekly, make many and long Prayers, yea they heard John Baptise, a severe Reprover of Sin, and Christ Jesus too, who sharply reprehended them. They would give almes, adorn Sepulchres, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to Christ, and stood upon his well-doing towards all men, and that from his youth up; yet was he a Mammonist, and trusted in his riches. There were certain Jews as one Prophet telleth us, who would hear

hear Sermons, seem to delight therein, I shew love to their Teachers in words, and speak to others to go and hear them, yet their hearts followed after their covetousness. In a word, the carriage of thy own speech uttered in thy own praises, favoureth strongly of Covetousness. But as I said, I will not be both an Accuser, and thy Judge: We will hear witnesses for the King in this point also; Call in witnesses.

Then the Clerk willeth the Cryer to call in one Master proof, and one Master Signes.

Master Proof, and Master Signes come into the Court, to give Evidence against the Prisoner at the Bar, or else you forfeit your Recognizances, *Vous aves* Master Proof, and Master Signes.

Master Proof, stand up to the Bar, that my Lord may hear you. Give room there.

Then saith the Judge.

Master Proof look upon the Pri-

The Iste of Man

Prisoner, do you know him?

Yea (my Lord) I have known him from a child; his name is *Covetousness*.

But he denyeth it now, saith the Judge, and calls himself *Thrift*.

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of *Covetousness*, as I and Master *Signes* here do well know, and are able to make good against him.

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift
turned
basely co-
vetous &
low.

This Master *Thrift* was once Steward to three worshipful Gentlemen, Master *Liberality*, Master

Master Bounty, and Master Hospitality, and carried himself very commendably in their services, and afterwards for himself. when he came to be an house-keeper, until he fell in acquaintance with a very pestilent subtil base Pettisogger, who gave him such bad counsel, as unhappily brought him to fall into familiarity with one Distrust, and suddenly to marry a daughter of his called Not-content. Through this his unhappy Father-in Law ever urging, and his unquiet wives solicitation, he was much altered in his nature and condition from that which he was before. Of this woman Not-content he had divers children, among the rest, Care, Fear, Spare, Head-sore, Taylsome, and withal, one called Gain: Those former Sons were souse, sad, lumpish, forward, and very unquiet: But this lad Gain was a pleasant youth, and often made his Parents very merry, and therefore though

The Devil

The pedigree of Covetousness shewing the true proof thereof, in whomsoever it is.

The Isle of Man.

though they neglected not the other, yet their chiefest delight was set upon this. This Son they so cockered, and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withall the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousness*, the Prisoner now at the Bar: who when he was but a very babe, so continually lay sucking at his mother *Covetings* breast, as she had not milk enough for him, and therefore with her husband *Gain*s consent, she put him to be nursed, and nourished up of one *Greedy*, the wife of *Money-love*; Now so it fell out, that these two had a daughter called *Hope to increase*, to which he at ripe years was married, who between themselves, as also by the help of their Parents, on both sides, of his Parents, *Gain* and *Coveting*, and of her Parents, *Greedy* and *Money-love*, they did grow rich

rich and very great. And so in-
ferable hath he been ever in get-
ting, as he justly deserveth to be
called *Covetousness*, his very true
and proper name. And this is
that which I have to say (my
Lord) and I hope it may give
the Jury satisfaction, that he is
not indited by a false name.

If you have spoken *Master
Proof*, then Cryer call in *Master
Signes*, saith the Judge.

Master Signes, saith the Cryer,
stand up to the Bar.

Then the Judge asked him, if
he knew the Prisoner?

My Lord, saith he, I have
known this man of a long time,
his name is *Covetousness*; he was
so born, and brought up as *Ma-
ster Proof* hath witnessed to your
Lordship, and to the Jury.

But (saith the Judge) you
have heard him deny that this is
his name, what evident tokens
can you therefore decipher him
by, that the Jury may know him
to be the very man?

My

*Pro. 23.
11.*

*Signes of
a Cove-
nous per-
son.*

My Lord, though I know him to be blinded with *Self-love*, and with an over-good conceit of himself, as rich men commonly be, so saith *Solomon*, also that he is flattered by such, as he himself hath named to your *Lords-ship*, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly, that he is the very man, according to his name; a right *Marnonist*. For my Lord, he cannot deny that he was ever content with his estate, *Heb. 13. 5.* but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, *1 Tim. 6. v. 9.* *Prov. 23. v. 4.* *Prov. 28. 20.* and never would be satisfied, *Eccles. 5. 6, 10.* nor have enough, *Isa. 56. 11.* For as riches increased, so he set his heart upon them, *Psal. 62. 10.* His chiefest joy was because his wealth was great, and because his hand had gotten much, *Iob. 31. 25.* he hath

hath received silver, rather than instruction, and gold rather than knowledge, Prov. 8. 10. His trust was in his riches, Prov. 11. 20. Jer. 48. 7. His wealth was his strong City, Pro. 10. 15. and as a high wall in his conceit, Prov. 18. 11. Greedy hath he been of gain, and through his greediness, hath he troubled his own house, Prov. 5. 27. By chiding, chafing, turmoiling, pinching fare and such like means; He hath increased his estate by unjust gain and oppression, Prov. 28. 8 and 22. 16. Gifts he hath loved and received, Pro. 29. 4. Isa. 1. 23. In his abundance he hath not had power given him to live plentifully, Eccles. 6. 2. but hath spared more than needeth, Prov. 11. 24. He hath eaten upon other mens labours, Isa. 3. v. 14. and his Neighbours labours he hath used without recompence, Jer. 22. 13. for he always only looked to his own ways and to his own gain, Isa. 56. 11. Studying
to

to joyn house to house, and field to field, that he might be alone, *Isa. 5.v.8.* He hath built houses by unrighteousness and wrong, *Jer. 22. verk 13.* He hath made dishonest gain, *Ezek. 22.v.13, 14.* And gotten greedily by extortion, *Ezek. 22.v.12.* His eyes, and his heart were only for covetousness, *Jer. 22.v.17.* Besides all these (my Lord) he hath suffered the cares of this world and deceitfulness of riches to choak the Word of God, that it hath been without fruit in him *Mat. 13.22.* He never devised liberal things, *Isa. 32.8.* nor to despise the gain of deceits, *Isa. 32.v.8.* Any proposition tending to cost was ever displeasing to him, and like the young man in the Gospel would he go away heavily, as one grieved to part with his goods, As an *Abab* he never could see a *Naboth's* vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poor, and to good uses, it was of necessity,

necessity, not freely, 2 Cor 9. 5.
sparingly, and not bountifully,
not chearfully, and of a willing
minde, pleading not to be so
rich as men took him to be,
Prov. 13. 7.

And whereas this man saith,
that he hath ever hated Cove-
tousness (as indeed he ought to ^{When}
have done Prov. 28. v. 16. Surely ^{doth a}
if he had, then would he (my ^{man hate}
Lord) with David (one that be- ^{Covetous-}
stowed infinite treasures to holy ^{ness.}
uses) have prayed against the
Covetousness of his own heart,
Psal. 119. 25. He would have been
more liberal, more bountiful,
more given to hospitality, and
more ready to good works, than
he hath been hitherto. He would
be like Cornelius giving much
alms, Act. 10. My Lord, I have
known him to watch opportu-
nity to get advantages both of
rich and poor: If Master Libe-
rality, Bounty, Hospitality, Good
Work, Church, Common-wealth
did ever imploy him, he then
would

would make gain of them all to himself: Where he found any good fellows for his turn, as *Waste, Prodigality, Pride, Idle, Needy or Simple*, as long as they had any thing, he would speak kindly to them, offer to lend them upon pawns or Morgages, till he had undone them which he that hateth Covetousness would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poor Poverty proclaim his name to be Covetousness; yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousness, commend the practice of Sir *Worldly-wise* as he hath done?

Would he commend, and entertain his service, *Cunning and Catch, Advantage and Hold fast, Rack-rent and Over-reach, Make-much and Pinch-hard, Spare-purse*
and

*The cru-
elty and
baseness
of Cove-
tousness.*

and Niggard, Hard-fare and Churl
Cold-welcome and Wish-rid, Scarce
Drink and Farewell; with a com-
pany of base Hang-bies, such as
these: Slip-thrift, and Poor-wage,
Lack-means and Loyerer, Tag,
and Rag, with So-live and Or-
regon. If Covetousness did not o-
ver-sway him, he would surely a-
bandon all such contemptible
companions, which are ever a dis-
grace to *Liberality*, *Bounty* and
Hospitality such fellows as these a-
fore-named, they scorn to have a-
biding in their Mansions.

I have been (my Lord) some
what too long I fear me, but I ho-
pe, I have satisfied your Lordship
and the Jury, and spoken but that
which is truth.

Master Signes (saith the Judge)
you and *Master Proof* have perfor-
med the parts of honest men.

Sirrah, *sirrah*, thou that hast so
impudently denied thy name,
here before the face of thy
Country, being so clearly pro-
ved against thee every way, what

I canst

canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lordship, of mercy, good my Lord.

Fellow hold thy peace and hear with patience thy just deserved judgment.

The sentence
against Co-
vetousness.

Covetousness, thou hast been indited by the name of Covetousness, of all the afore said Felonies, Cozenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryal, and been found guilty, having no more to say for thy self, this is the Law.

Thou

Thou art to be counted Idle. *Eph. 5.3.*
 Err before God, and also the
 root of all evil, and so damned
 a sin, as not to be named a-
 mongst Christians, and that such
 as by thee are made covetous,
 are to be abandoned of all good
 men, as of God they are abhor-
 red, being worthy of eternal
 death; and have no inheritance
 in the Kingdom of Christ and
 of God, but upon them must
 come the wrath of God, as upon
 the children of disobedience. Thou
 art therefore as a rotten member of
 the flesh, to be mortified and cut
 off. *1 Cor. 5.1*
Psal. 106.3.
Rom. 1.29. 32.
Eph. 5.3.
Col. 3.5.6.

Master Sheriff, do Execution,
 which the Under Sheriff seeth per-
 formed.

Goaler, set Papistry to the Bar.

Papistry, hold up thy hand.

Papistry, thou art here indicted
 by the name of Papistry, of the
 City of Rome, in the County of
 Babilon, that thou being a bastard
 Christian, begotten of Heresie,
 Iudaisme, Paganisme, hast by
 violent *Papistry
indicted.*

violent force and armies invaded the territories of the Church of God, and by Spanish Inquisition, bloody Massacres stabbing, poisoning and killing of Kings, Gun powder plots, Treasons, Rebellions, and other bellish practices, usurped authority, and thrust upon God people their humane traditions, inventions, superstitions, worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian souls, contrary to the peace of our Sovereign Lord the King, his Crown and Dignity, what sayest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou be tryed?

By God and the Country.

*Papists
Petition.*

But (good my Lord) let me have another Jury chosen, I do not except against the former Jury Faith, Love, Fear, Charity, Sincerity, Patience, Innocency, and the rest, but (my Lord) though they be honest men, and have well

well discharged themselves in their verdict upon other Prisoners, yet have they not such judgment and understanding as others have, to discern of my cause, and the truth of the Evidence which shall be brought against me.

Papistry, because neither thou, nor any of thy slanderous Favourites may say, that thou hast been proceeded against rigorously and unjustly, without respect to the truth of the cause. I am content to call a new Jury, if here we can have so many as will make up the number.

I humbly thank you (my good Lord) God reward your Lordship for it.

Master Sheriff, impanel a new Jury of very substantial men, the chiefest you can find, and fittest to go upon this Prisoner now at the Bar.

My Lord, I suppose, that as he would crave, so from your Lordships uprightness he should obtain

obtain this favour, therefore have I prepared a full Jury to this purpose.

It was done wisely of you (Master Sheriff) let them be called.

Cryer, Call in the Jury.

A Jury
against
Papistry.

1. Call Common Principles.

Vous aves Common Principles.

2. Call Apostles Creed, Vous aves, The Creed.

3. Call Second Commandment, Second Commandment come in.

My Lord I cannot get in.

What's the matter?

My Lord (saith the Cryer) the Papists keep him out.

Command to let him in, Vous aves, the second commandment.

4. Call Pater noster, Vous aves, Pater noster.

5. Call Holy Scriptures, Vous aves, Holy Scriptures.

6. Call the Apocrypha, Vous aves, Apocrypha.

7. Call Counsels, Vous aves, Counsels.

8. Call Ancient Fathers for the first six hundred years after Christ,

Christ, Vous aves, Ancient Fa-
thers.

9. Call Contradiction among
themselves, Vous aves, Contra-
diction.

10. Call Absurdity of Opinion,
Vous aves Absurdity of Opinion.

11. Call Consent of their own
men, Vous aves, Consent.

12. Call Testimony of Martyrs:
Vous aves, Testimony of Martyrs.

Count, with the Clerk.

Then the Cryer bids them un-
swer to their names.

Common Principles, one; Creed, ^{By these}
two; Commandments, three; Pa- ^{twelve}
ter noster, four; Holy Scriptures, ^{means Pa-}
five; Apocrypha, six; Counsels, ^{pistry may}
seven; Fathers, eight; Contra- ^{be confu-}
diction, nine; Absurdity, ten; Con-
sent of their own men, eleven;
Testimony of Martyrs, twelve;
Good men and true, stand toge-
ther, and hear your charge.

My Lord, hear are some more
summoned by Master Sheriffs au-
thority.

Who be they Master Sheriff?

I. 4.

Master

Mr. Law
and his
sons.

Master Law with his Sons,
Civil, Canon, Common, and Mu-
nicipal:

Well, let them attend the
Court for the Kings service, for
use if need be.

Papistry, if thou canst justly
except against any, I give thee
leave to challenge any such of
the Jury.

Holy
Scripture
is by Pa-
pistry
chiefly ex-
cepted a-
gainst,
for Papists
may be
confuted
by their
own tran-
slation.
See my
book of
Rhemus
against
Rome.

Good my Lord, only one of
the Jury I except against which
is Holy Scriptures, except it be
our own Translation.

Well saith the Judge, I am
content it shall be so, let it be
either Montanus, or the Rhemist,
or the the Vulgar Edition; we desire
a just proceeding with all the
indifferency that may be.

Then the Cryer calleth a loud;
If any man can give Evidence,
or can say any thing against the
Prisoner at the Bar, let him come
in, for he stands upon his deli-
verance,

Here is my Lord, a worthy
Gentleman Mr. Verity.

Master

Master Verity, come neer, what can you say concerning the Prisoner at the Bar?

Mr. Verity's evidence against Papistry. Like false Teachers in doctrine

1.

Reader mark the doctrine of false Teachers of old and Papists now.

My Lord, this I am able to justify; First, that he hath been a False-teacher from the beginning, fraught with error and heresies, teaching as the False-teachers did, such as be recorded in Scripture, if they were paralleled together, as the Doctrine of Devils, 1 Tim. 4. 1. 2. Traditions and Commandements of men. Mat. 15. 2. Mar. 7. 8. 9. 13. Col. 2. 22. Venial sins, Mat 23. 16. 18. Childrens neglect of Parents for Churches profit: as they pretended, Mat. 15. 5. Mark. 7. 11. Superstitious observation in meats and holy days, Mat. 15. 11. Col. 2. 16. 21. laying heavy burthens upon the people, Luke. 11. 46. Iustification by works, therewith troubling the Churches, Gal 2. 18. & 3. 2. & 5. 4. 12. Voluntary Religion and Will worship, Col. 2. 7. 18. 23. The worship of Angels, col. 2. 18. Carnal liberty, 2 Pet 2. 10.

2.
3.
4.
5.
6.
7.
8.
9.
10.

Rev. 2. 15. 20. And Teaching for filthy Lucre, Tit. 2. 11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *Whitaker* in his book *De Ecclesia*, in the first Question; sheweth in many particulars.

Like false Teachers in practices

Col. 2. 2.

2 Tim. 3. 5. 6.

2 Pet. 2. 1.

Mat. 23. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

2 Tim. 4. 1.

Secondly, (my Lord) he hath used the very same Practices which False Teachers have used; he doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility; in long Prayers and formes of Devotion, and so missed silly Women. They graced their Doctrine with shew of Fore-fathers. They took away the Key of Knowledge, and neither would enter into life, nor suffer others. They told the people old Wives Fables, and told lyes in hypocrisie. They used sleights and

and cunning craftiness to de- Eph 4. 14.
 ceive. They boasted of their 1 Tim. 4.
 learning, using prophane, and
 vain-babbling, and oppositions of
 Sciences, as they termed it. They 2 Thes. 2.
 pretended Revelations, Apostoli- 2.
 cal Traditions, and alleadged AB. 15. 24
 counterfeit writings. They had Ro. 2. 20.
 the Prophetaical woman, and de- Neb 6. 14.
 ceiving Prophetesses. They had Mat. 7. 23.
 the Miracle-workers, Casters Deut. 13.
 out of Devils, and Dreamers of 1. 2.
 Dreams. They would slander AB. 17. 7.
 mens persons, and the Doctrine & 24. 5.
 of faithful Teachers, and lay to & 8. 3. &
 their charge what they could 25. 7.
 not prove, speaking of them con- 2 Cor. 10.
 temptuously, & railing on them. AB. 24. 5.
 They boasted to be the true Iob. 3. 39.
 Church, and that by succession Mat. 3. 9.
 they were of the Fathers. They 2 Cor. 11.
 would use fair and smoothing 13. 22.
 words, and reach with inticing Ra. 16. 8.
 words, and did strive for excel- 1 Cor. 14.
 lency of speech of man's wis- AB. 4. 18.
 dome to deceive. When they & 22. 1.
 could not prevail by fair means, & 6. 14.
 then they would suborne false & 26. 10.
 wit- 11. & 30.
 ness. 50. & 22.
Rev. 2.

183. 23.
24.

183. 23.
30.

Popish
Traytors
Priests, &
Jesuits.
Popish
Traytors
Laicks.

witnesses: they threatned, beat,
imprisoned, banished, and slew the
faithful Teachers and Christian
believers. They would plot con-
spiracies to the shedding of blood,
and the Priests must be acquaint-
ed herewith before hand to in-
courage them hereto. They
would make open insurrections,
and stir up great personages to
take part with them. And what
rebellion, treasons, conspiracies,
insurrections, and persecutions,
this Popistry hath wrought, my
Lord Bishop of Chichester, hath
openly discovered to the World
in his book of Thanksgiving for
our deliverance from all these
Traytors, Morton, Sands, Par-
sons, Campian, Ballard, Watson,
Clerk, Garnet, Priests and Jesu-
its; Stukely Somerville, Throg-
morton, Parry, Babington, and his
Company; Lopez, Tyrone, Mark-
ham, Brook with others. Pierce
Catesby and all the Gun-powder
Plotters, Laicks. And this (my
Lord) is not what I could, but
what

what I thought sufficient to re-
sist at this time, because I would
not be tedious.

Mr. Verity, by this you have
uttered, it is easie to see how this
man hath followed, both the
false Teachers in Doctrine, and
the Enemies of the Gospel in
their practices. If there be any
more witnesses, let them come
forth.

Yes my Lord; here Sir Chri-
stianity.

Sir Christianity, what is it that
you have to say against this Pri-
soner at the Bar?

My Lord, I was commanded
to be here to day to give evi-
dence what I know against this
man, and this I am willing to do
for the service of my Sovereign.

*Sir Chri-
stianity
his evi-
dence as
against Pa-
pistry.*

This it is. (my Lord) which I
have to say, that this man with
his Associates, hath instead of
Christian Religion, set up a ser-
vice of Judaisme and Paganisme,
which I am able to prove in a
multitude of particulars; but

*How Pa-
pists are
like the
Gentiles
See Mat.
Hoc on
Ro. 11. 24*

be

From p. 419. to 453.

because I am loath to be tedious in my relation, I have brought here with me *Three Books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

3 Books
1. *Three Conformities.*

2. *De Origine Papatus.*

3. *Raynolds's Conference with Hart.*

What Books; Sir *Christianity*?
My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morison*, and dedicated to his late Majesty: and our third is, our learned Country-man Doctor *Raynolds* his *Conference with Hart*, never answered of any Papist to this day, who I heare know the Popish service is like unto the Jewish in very many particulars, and wherein they be more Heathenish, than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare.

are openly how Pagan-like Pa-
pists be; and as the Heathenish
Idolaters in Israel and Judah
were, and only out of the un-
doubted testimonies of Scripture
and the Apocrypha books, be-
cause these learned Authors had
omitted it.

My Lord, I shall (saith Sir
Christianity) perform this task
with as great brevity as I may;
that this Prisoner (if it be possi-
ble) may see how wickedly he
hath dealt with mens souls; to
set up instead of Gods Service, an
Idolatrous, and Pagan-like
Worship.

These Pagans set forth God
like a man. The Idolatrous Is-
raelites had a Queen of Heaven;
they had Images of gold, and
silver, brass, iron, wood, and
stone, and some of clay; some
molten, some carved and graven,
some portrayed upon walls, and
other Pictures; some were like
men, Lam. 3. 1. 1 Sam. 5. 3. 4.
and some like women, Aft. 19. 27

Papists
like Pa-
gans in
many
things.

Ro. 1. 22.
Jer. 7. 18.
Dan. 9. 4.
Isa. 41. 7.
Ez. 44. 10.
Jer. 10. 4.
Bar. 6. 4. 5.
Dent 7. 5.
Ez. 11. 3.
2 King. 17.
14.
2 Chron.
37. 2. 4.
34. 4.

2. Maccab.

Judg. 18. 2 *Maccab.* 1. 13. 1. *Sam.* 31. 10.
Ezek. 22. some like beasts (like St. George
 14. 17. 16. and the Dragon) *Exod.* 34. *Wis-*
 8. 10. dom. *Eccl.* 15. They adorned them
Num. 33. 62. with silver and gold, *Jer.* 10. 4.
Adorned and set Crowns upon some of
Images. their heads, covering them with
 costly garments, and of divers
 colours, *Deut.* 7. 25. *Heb.* 2. 19.
Baruc 6. 8, 9, 14, 15, 29, 39, 50, 55.
 58. *Ezek.* 16. 18. *Wisd.* 13. 14. car-
 rying a Scepter in the hand, or
 a dagger, or an axe, *Baruc.* 6,
 14. 15. They set them up with
 great devotion and solemnity,
Musick with musick and melody, *Dan.* 3. 3.
dancing. with singing, dancing, and other
 delights, *Exod.* 32. 5. They built
Temples. Temples for these Images, *Joel.*
 3. 5. 2 *Maccab.* 1. 13. 15. *Baruch.*
 6. 18. which were the houses of
 their goods, *Judg.* 17. 4. 1 *Sam.*
 5. 2. and called them Sanctuaries,
Chappels. *Isa.* 16. 12. They had Chappels for
 them *Amos.* 7. 12. Yea, they set
Images in them upon tops of hills, 1 *King.*
every 14. 23. 2 *King.* 17. 10. They had
place. them in private houses, *Judges.*
 17. 4.

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 and in secret places, Deut. 17. 15.
 they had their pleasant Groves
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 1 King. 15. 13. 2 Chr. 15. 16. 2 King. 17. 10. They had their ^{Standing} Pillars and ^{Crosses} Images, as the Papists
 their Crosses, Deut. 12. 3. & 16.
 22. 2 King. 17. 10. Lev. 16. 1. These ^{Ignorant} were in the head of High-ways, ^{allured to} and Streets of Cities, Ezek. 16. ^{Idolatry.}
 31. Ier. 11. 13. The multitude
 were allured by the gorgeous ^{Doted on} decking of them, Wisd. 14. 20. ^{Images.}
 & 15. 5, 6. Yea, they doted upon
 them, Ezek. 8. 10, 11. They wor-
 shipped them, bowed unto them,
 and fell down before them, Dan.
 3. 2. Isa. 44. 7. Ios. 23. 6. They ^{Prayed to} would lift up their eyes unto ^{them.}
 them, Ezek. 33. 25. Pray unto
 them, 1 King. 18. 26. Hab. 2. 16. ^{Kissed}
 Isa. 44. 17. Kiss them, Hof. 13. 2. ^{them.}
 2 King. 19. 8. set up Candles be ^{Candles}
 fore them, Baruch. 6. 19. Make ^{set up be-}
 vows to them, Bar. 6. 35. and go ^{fore them}
 on Pilgrimage to some of them ^{Worse Til-}
 very ^{grimages.}

Altars for
numbers
of prayers.

Sacrifi-
cing
Priests
Shaven.

Priests
Concu-
bines.

Wearing
of hair-
cloth.

Will
worship
Tongues
for hire.

very far, Jer. 51. 44. expecting
some miraculous cure from the
Image, Baruch 6. 41. In entering
into their Temples they sprink-
led themselves with water. Al-
tars they had of stone, Isa. 53. 3.
They used vain repetitions in
their prayers, Matth. 6. 7. They
measured their Religion, and
goodness thereof by plenty, Jer.
44. 7. They had their sacrificing
Priests, Act. 14. 13, and they were
shaven Priests, Baruch 6. 51. 31.
sometimes they were of the ba-
sest of the people, 1 King. 12. 31.
whosoever would, might for
money, or for money worth,
make himself a Priest, 1 King.
12. 31. 1 Chron. 13. 9. And some
served for base wages, Judg. 17.
They had their Concubines,
Baruch 6. 11. Hos. 4. 14. Some of
them would wear hair cloaths,
and torment themselves, 1 King.
18. 26. 28. Zach. 13. 4. and of a
Devotion in a Will worship ma-
cerate their bodies, punishing
and not sparing their bodies, Col.
2. 23.

23. Their Teachers taught for
 hire, Mich. 3. 11. 2 Pet. 2. 10, 15.
 Lev. 2. Tit. 1. 11. For gifts, they
 would promise life and peace, *Variety of*
 Ezk. 13. 22. Jer. 23. 14. 17. In their *Stupid*
 service they had variety of mi- *Holidays.*
 tick, Dan. 3. Their set holy days, *Number*
 Eze. 32. 2 King. 13. They had their *holy wo-*
 duly women attending the Idol- *men.*
 service, Ezek. 8. 17. 14. working
 for them, 13. 18. 2 King. 23. 7. and
 prophesying lyes, Ezek. 13. 22.
 and were great worshippers of
 the Queen of Heaven, Jer. 7. 18.
 & 44. 19. They had also their *Several*
 several gods for their several *Protectors*
 Countries, as Papists have their *for Coun-*
 Saints, 2 King. 17. 29. & 18. 34. *tries Swor-*
 They would pray to these, and *ar by*
 swear by them. Lev. 5. 7. & 24. 16. *them.*
 Gen. 31. 53. 1 King 19. 2. 2 King.
 17. 35. Zep. 1. 5. Some in Israel
 which fell to Heathenish Idolatry
 were like Church-Papists; for *Some like*
 they would worship Idols, and *to our*
 yet go to God's house, and hear *Church*
 his Prophets, Jer. 7. 8, 10. 2 King *Papists.*
 17, 14. Ezek. 14. 3. 7. & 20. 1. 3. 1
 &

They *did* & 23. 19. When Idolatry was
speak cast out of the Church (as we
against have done the Idolatry of Rome)
servant of the Idolaters would condemn
God after as an ill act in them, and speak a
his word. gainst the serving of God aright,
Worship. as Papists do against us, 2 King.
ped God 18. 22. They worshipped to-
to the wards the East, Ezek. 16. They
East. were very *superstitious*. Acts. 19.
Supersti- They lived in very gross *igno-*
tions. *rance* of the truth; and in liberty
Ignorance. of sinning, Isa. 44. 18, 19, & 45. 20,
Eph. 4. 18, 19. *Wisd.* 14, 15, 16, 17.
They worshipped they knew not
what, John. 4. 22. Their *Festivals*
How they after their Idol service they spent
spent their in eating, drinking, singing, dan-
holy days. cing, Exod. 32. 6, 18, 19. They had
their revellings and meetings,
full of excess, and riot, 1 Pet. 4. 3.
And would wonder at, and speak
ill of such as would not be like
them. They had *Brothel houses*,
Stews Ezek. 16. 24. 2 King. 23. 7. 1 King.
Conjurers 15. 12, 13. & 14, 24 & 22, 26.
Ent. 7. 11. They had amongst them *Conju-*
Isa. 9. 13. *rers, Wizards, Charmers, Observers of*
Lev. 19. *times,*
37.
Jer. 2. 79.
Dan. 1. 4.

The Isle of Man

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times, Sooth-sayers, Astrologers, ^{Dan. 13.}
 Star-gazers, and such like, To ^{10. & 12.}
 these the people resorted and ^{Isa. 6. 2.}
 consulted with, 2 King. 21. 6. ^{Dan. 2. 2.}
 1 Sam. 5. 2. 1 Chron. 10. 13. ^{Isa. 47-13.}
 37. & 9. 24. Deut. 18. 14. ^{Isa. 9. 17.}
 5. & 47. 12. 13. Hos. 4. 12. Ezek.
 21. 21. Jer. 8. 17. ^{Act. 8. 10.} they
 sacrificed to Nets, and burnt in-
 cense to Drags. ^{Hab. 1. 16.} They
 believed that some of their Images
 were approved of their great God
 from Heaven, ^{Act. 15. 35.} They ^{They were}
 were cruel & bloodily minded ^{bloodily}
 against all that were against their ^{minded.}
 Idolatry, ^{Hos. 10. 14 & 13. 16.}
 1 Kin. 21. 15, 16. ^{Judg. 6. 30.}
 2 Chron. 24. 18. 21. The Idolaters
 in Israel and Judah brought in the
 Heathen, as Gods plague upon
 them, to punish them for their
 Idolatry, 2. ^{Chro. 24. 23 & 21. 16,}
 17. & 33. 11. & 30. 6, 10. 7. 1 Kin.
 17. 18. as the Papists have brought
 the Turks upon the Christian
 World by their Imagery and Ido-
 latry, ^{Revelations 9.} They were ^{Papistry}
 stupid, and without understand- ^{the cause}
 ing. ^{of Turks}
 ing. ^{prevail-}
 ing.

*is to
their Ido-
latry and
Obstinacy.*

ing in their Idol-making, and in setting them up to worship them. *Iſa. 44. 17. 20.* and ſo continued therein obſtinate, as the Papiſts do. And thus have I ſhewed what I can ſay (my Lord) touching the Heatheniſh Idolaters, and their practices.

Your evidence is ſo clear (Sin Chriſtianity) as hereby all may ſee how Pagan-like Papiſts be in their Imagery, Priests and Temples. Is there any further Evidence?

*Mr. At-
turney
General,
his evi-
dence a-
gainſt Pa-
piſtry.
Papiſts
are guilty
of Treas-
on.
They have
another
Head.*

Then ſtands up Mr. *Attorney General*; and did prove him to be guilty of high Treason both againſt the perſon and the laws of his Sovereign. My Lord (ſaith he) this fellow under pretence of Religion (for all muſt be covered with his ſhadow) hath ſet up another ſpiritual Head over the Church, beſides Chriſt (even Antichriſt his greateſt enemy) as is ſufficiently proved. He hath ſet up alſo Mediators of Interceſſion beſides Chriſt; alſo in his

*Another
mediator.*

Rebellious pride of heart he hath
 exalted Man's merit, and made
 him a party, Saviour of himself,
 by satisfactory punishments, ei-
 ther here, or in their feigned
 Purgatory. Thus is he a Rebel,
 and an Abettor of Rebel against
 Christ.

Again, the Law of Christ (the
 holy Scriptures) he hath nota-
 riously corrupted, and abused
 many ways. 1. He maketh it no
 perfect rule. 2. He teacheth blas-
 phemously that the Original is
 corrupt, and so shaketh the faith
 of all such as rest on the Scrip-
 tures. 3. He hath added to them
 man's writings called *Apocrypha*,
 to make them *Canonical*. 4. He
 hath feigned a *Traditional word*,
 and equalleth the same with the
 Scriptures. 5. He debarred for
 a long time the translating of
 Gods Word into a known tongue
 to keep the people from the un-
 derstanding thereof. 6. Being
 enforced at length to translate it,
 he hath of purpose done it cor-
 ruptly,

*How Pa-
 pists de-
 blasphe-
 mously
 abuse the
 Scripture
 11. 201.*

simply, and with many *uncouth*
 and *obscure* words, hath hidden
 the truth still, to keep the People
 in blindness. 7. Yet this their
 so corrupt and obscure Transla-
 tion is not admitted *indifferently*
to all, but to some, and to these
 under license, for which they pay
 money. 8. These parties, though
 they may read the Scriptures,
 yet must it be with the *Popes*
Speñacles, and may not see far-
 ther than the false Teacher plea-
 seth, nor conceive otherwise of
 the sense than he suggesteth,
 though the Text be never so
 clear of it self. 9. They blas-
 phemously publish that the Scrip-
 tures are a *Nose of Wax*, a *deaf*
Letter, *swarterly Ink*, *dumb Iudges*,
 and a *black Gospel*, *Inkie Divi-*
ny, and may have one sense one
 time, and another at another
 time, according to the Churches
 state and condition. 10. They
 set up a *corrupt Latine Translation*,
 for as authentical as the *Orig-*
nals in the *Hebrew* and the
Greek

Gnaſonius
in his Epi.
Leg. Rato.

Greek. 11. And lastly, they brought into the Church instead of the holy Bible, a *Book of lies* to be read. Thus is the wicked wretch guilty of High-treason against our Sovereign.

Besides that, he hath counterfeited his Majesties broad Seal, ^{Common} ~~feign~~ ^{Se-} ~~craments~~ inventing *NEW SACRAMENTS*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloody manner, my Lord, he is no way longer to be iudured; for we shall never be at peace, as long as he may have liberty to live, for he is a rank Traytor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Commonwealth.

Gentlemen, (saith the Judge) you of the Jury have heard Master Attorneys witness, also what both Master Verity, and Sir Chri-

K

stianity

family have spoken against him:
Now that you have heard the evi-
dence so fully, what say you tou-
ching the prisoner, Is he guilty or
no?

Then the Fore-man, in the na-
me of all the rest, answereth, Guil-
ty my Lord.

Whereupon the Iudge turneth
to the Prisoner, and saith, *Papi-
sty*, thou hearest what grievous
iniquities, foul, and filthy abo-
minations, murders and massa-
cres have been laid to thy charge;
thou hast heard the *Verdict* of
these so learned and well appro-
ved Gentlemen, chosen without
all partiality to go upon thee.
And they in their judgment, up-
on their consciences, have found
thee guilty, what canst thou say
for thy self, that sentence of death
should not be pronounced against
thee?

*Papistry
appeal.* My Lord, the *Jury* assuredly
is corrupted by some means or
other, else would they never have
found me guilty: for our learn-
ed

ed men have cited many of these
in my behalf, and therefore I
appeal from them to a *General*
Council, for the *trial* of their ho-
nesty in this *Verdict*.

Upon this lewd surmise and
brazen-faced accusation, all the
Jury fell a murmuring, being much
grieved to be taxed of faithlesnes
and perjury. The worshipful
Gentlemen the *Justices* and Ma-
ster *Sheriff* began to speak in their
behalf, but the *Judge* standing up,
stayed them and made answer for
them.

Papistry, to be heard with thee,
thou art shameless and audacious to
accuse these worthy Gentlemen,
for justly proceeding according
to the clear Evidence to thy face.
For thy learned men, they have
only cited the names of some of
these, but without their know-
ledge or consent. Yea, many tes-
timonies they bring under their
names, which indeed are proved
to be counterfeits, abusing their
unadvised *Readers* in their un-

*The and
fuer to
Papists
appeal.*

just defence of thee. As for thy *appeal* to a *General Council*, it is but to set a good face upon an ill cause; for thou knowest that we have long desired a *Free General Counsel*, but not a gathering together, like the lewd *Conventicle* of *Trent*.

But art thou not ashamed to conceit the bringing of these mens verdict to the trial? we must by them be tried, and not they by us. By what canst thou try the *Principles of Religion*? Wilt thou try them? Must *Fathers*, *Councils*, *Scriptures*, and all be brought under our judgments? Thou hadst no cause to tax the Jury, if any had been in fault, it should have been the witnesses, but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for Mr. *Attorney*, his speech is no more than your own words, writings, and practice do testifie.

Hear therefore thy Sentence,
justly

justly deserved before God and men.

Papistry, thou hast been indicted by the name of Papistry, of ^{A Picture of Papi-} ^{stry.} all these former treasons, rebellions, conspiracies, gun-powder-plots, murders, massacres, falsehood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy self upon the trial, and being found guilty, having no more to say for thy self, this is the Law.

That thou the Master of Iniquity, with the old Serpent called the Devil, or Satan, thy father with thy lewd mother that great Whore, drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false Prophet, the son of perdition, thy guide and governour, shall be cast alive where the Dragon is, into the Lake of Fire, burning

Papistry condemned to the pit of hell.

2 Thos. 2. 7
Rev. 12. 9
& 17. 3 9
& 10. 4.
& 19. 20.

Rev. 14.
16. 12.

with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoak of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

*The Court
reareth
up.*

After this sentence, there is made an O yes, and so the Court breaketh up, the Judge ariseth, the Iustices and Gentlemen attended him, the Sheriff, with the Under Sheriff and his servants go before with the sounding of a Trumpet, and so do conduct him to his lodging, and there do leave him with rest and peace.

Laus Deo.

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IN 200.

These

These things are the substance <sup>An An-
swer to
such as
censure
this Book.</sup> of all this Book, couched within the allegorical narrations, which is no dreaming dottage, no fantastick toy, no ridiculous conception, no old wives tale told; some have an humour to delight in finding of faults: some are so envious that they cannot look upon any thing which is anothers, but they must needs disgrace it: Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so riggedly grave, that forsooth it is amiss to read that wherein they may have occasion offered any way to laugh or smile; when they may remember that even Abraham, the gray headed, old aged, and grave Father once laughed; as they themselves will also, whosoever they be, when the humour takes them.

If any dislike this little Book <sup>No want
of matter
for religi-
ous use.</sup> for want of matter, let him be pleased to consider these one and forty particular instructions be-
fore-

fore set down, with the natural and moral Philosophy comprehended therein how also families may be well governed and also religiously, how love may be preserved among Neighbours, what evils are the disturbance thereof, and what be the base conditions of the niggards and pinching wordlings, contrary to such as be of a bountiful and liberal disposition.

*The scope
of the
Book.*

Besides all these things, let them be pleased to attend to the scope of the Book, wherein two things are principally aimed at.

*To know
our selves
by nature.*

I. To discover to us our miserable and wretched estate through corruption of nature. For the laying open hereof, there is a lively description of sin, with the power, nature, fruits, and effects thereof, how it first came, how entertained, bred & brought up, by whom, and where, with the several kinds of sin, and the differing conditions of sinful men, opposing virtuous courses, and

and under what colour they so do, to their own ruine at the length.

2. To shew how a man may *How to be reformed.* come to a holy reformation, and so happily recover himself out of his natural wretched estate. To work this, here is delivered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discover sin, and to know sins to be sins; what commonly be the lets and hindrances, in the discovery and search of our sins; what to do, having found out our sins, and how to become humbled thereby, and how to sit down to judge of our selves without all partiality. Moreover here is manifest, what gifts and graces are requisite to an holy life. Lastly, how we may know sin to be subdued, and in whom it is truly overcome.

These things being the true scope and right use of this Book, and the matters therein contained

tained so behoveful necessary to every true Christian, I hope no sober minded man can, much less, will find fault with it.

The manner is allegorical.

*2 Sam. 12.
Can. 5.
Eze. 17, 2
& 19.*

If the manner, laying those things down in a continued allegory, be the offence to some, I do suppose they know, that *Nathan* did teach *David* by an allegory: *Isaiah* and *Ezekiel* taught the *Jews* so too, and that our Saviour spake many Parables to his hearers.

Objection answered.

If any think it had been fit for a younger wit, than for one grown old and gray-headed; surely *Nathan*, *Isaiah*, and *Ezekiel* were not young; neither did those formes of speaking derogate any thing from their holy aged gravities. And it may be to allegorize upon such a subject matter from all these passages in politick government, required some more experience, than some perhaps conceit, though the thing done to their hand may seem now most easie.

But

But the fault, if a fault, peradventure, is not simply imputed for making an allegory; but in following it so largely, and for surfeiting (as it were interlude-wise) some things for the weightiness of the matter therein contain'd, not seeming grave enough as the Parables of Christ, and his Prophets were. For sin and sinful courses of men should be so deciphered, as the Readers might rather be moved to lament, than occasioned to laugh.

First, for the largeness, it is no more then the necessity of the intended discourse required, as the scope before mentioned, may sufficiently witness, The Parables of our Saviour in *St. Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken to lay open fully thereby what they intended, and this is but so, and no more.

Luke. 15.

Ch. 15.

Ezek. 17.

Ch. 12.

I confess the matter of this allegorical.

legorical discourse to be such (as
 may appear by the manifold les-
 sons before laid down, being the
 summary Contents of the Book)
 as ought to work in every Chri-
 stian Reader sorrow of heart in
 the deep consideration of his
 miseries, till he be recovered out
 of his wretched estate; and with-
 all to cause a diligent endeavour
 in sober sadness to better his con-
 dition of living Christian like
 before God; neither of which is
 prevented by the manner of
 handling, if all would do, as some
 have done, first to read it after the
 letter, and then attend piously to
 the spiritual sense, they would
 attaine to that,, which in so pen-
 ning it, I aimed at. I knew the
 natures of men in the World: I
 perswaded my self that the alle-
 gory would draw many to read,
 which might be as a bate to catch
 them, perhaps at unawares, and
 to move them to fall into a me-
 ditation at the length of the spi-
 ritual use thereof: which I well
 hoped

hoped that others more religiously bent, would at the first discern and make benefit of.

If two or three passages carry not that gravity in shew, as some, perhaps, could wish they did: Let these consider therein in those places the enforced nature of the allegory. Then how that elsewhere in all the rest of the Book the carriage of the matter is very far from the nature of so ordious and so base a comparison, if it be in the hand of a piously affected & well-minded Reader. Lastly, That even those few passages are sharp reproofs; and are no more an occasion to guilty parties, with the conceit thereof to make themselves merry, then that great Prophet *Eliab* his mocking (in a matter none more weighty) was the Priests of *Baal*, when yet, perhaps, some of the wiser sort abhorring *Baal*, might smile secretly thereat.

There is a kind of smiling and joyful laughter, for any thing I know,

know, which may stand with sober gravity, and with the best mans piety, justly occasioned from the right apprehension of things, else had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in seeing (which is strange) matter of fear. Well, I have cloathed this Book as it is: It may be some humour took me, as once it did old *Jacob*, who apparelled *Joseph* differently from all the rest of his brethren in a party coloured coat. It may also be that I took (as *Iacob* did in his *Ioseph*) more delight in this Lad, than in twenty other of his Brethren born before him, or in a younger *Benjamin* brought forth soon after him.

When I thus did apparel him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come; and my expectation hath not failed; deceived altogether I am not, as was *Iacob* in sending
ing

ing his *Joseph* among his envious brethren. For not only hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice be not so well pleased therewith.

But who can please all & or how can any one so write or speak as to content every man? If any mistake me, and abuse him in their too carnal apprehension, without the truly intended spiritual use, let them blame themselves, and neither me nor him: For the fault is their own, which I wish them to amend.

You that like him, I pray you still accept of him for whose sake, to further your spiritual meditation, I have sent him out with these *Contents*, and more marginal notes.

His habit is no whit altered which he is constrained by me to wear, not only on working days,

days; but even upon holy-days and Sundays too, if he go abroad. A fitter garment I have not now for him; and if I should send out the poor Lad naked, I know it would not please you.

This his Coat, though not altered in the fashion, yet it is made somewhat longer. For though from his first birth into the World it be near a year, yet he is grown a little bigger; but I think him to be come to his full stature; so he will be, but as a little pigmy to be carried abroad in any mans pocket.

I pray you now this *fourteenth* time accept him, and use him, as I have intended him for you, and you shall reap the fruit, though I forbid you not to be Christianly merry with him. So fare you well in all friendly well-wishes.

R. B.

May 28. 1627.

F I N I S.

